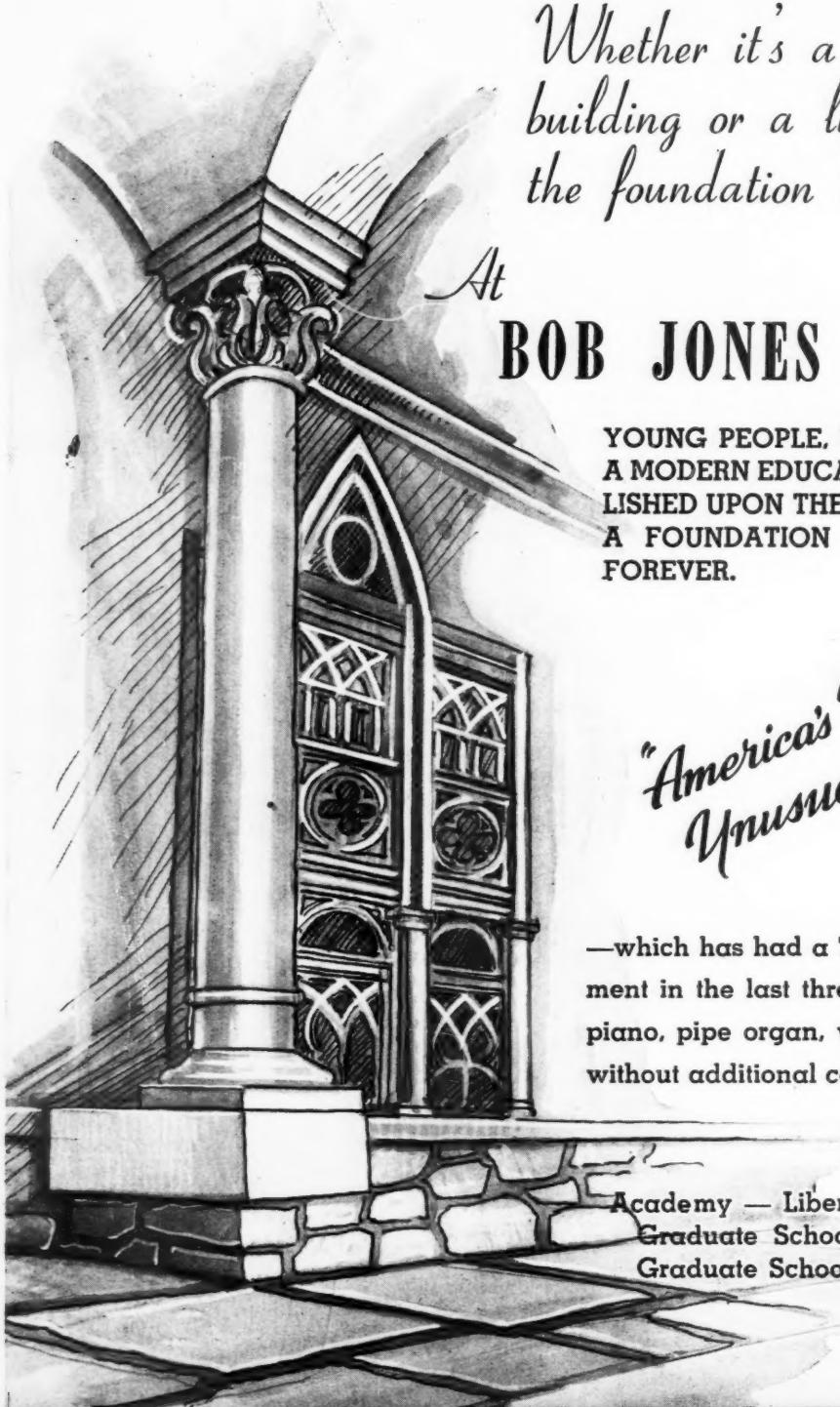


WORLD

MONTHLY



MAY 1945



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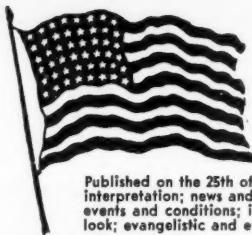
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No. 9

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MOODY MONTHLY

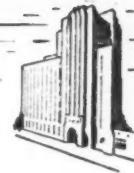
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May, 1945



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This is one of a series of messages telling the story of the Institute ministry

Editorial Notes . . . —

In the churches where the church year is observed, the month of May brings that holy day known as Whitsunday, the commemoration of Pentecost. This is always the seventh Whitsunday Sunday after Easter, which also means it is the fiftieth day following the commemoration of the resurrection.

There are many things to be said in favor of observing the church year. For one thing, it places on the calendar annually the necessity of making some reference to the coming of the Holy Spirit at Pentecost.

To altogether too many Christians the truth concerning the person and work of the Spirit is nebulous. In some churches He, the Holy Spirit, is neglected in sermon theme and hardly mentioned by name.

And yet even a half informed Christian must know that it is the plan of Christ to work through the Holy Spirit in this age. One has only to recall such phrases as "he shall reprove the world of sin"; "he shall guide you into all truth"; "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

But nowhere is our dependence upon the Holy Spirit emphasized more than in John 15:26, 27: "He shall testify of me: and ye also shall bear witness."

Many Christians see their obligation in witness-bearing during this period of the Lord's absence, but they sometimes forget it is a joint witness. "It seemeth good to the Holy Ghost and to us" is another statement of this partnership in Acts.

"And ye also shall bear witness." Then His witness is more important than ours. We are only the "also" of this activity.

However, it is a mistake to think of the Holy Spirit in the believer only as a means of successful Christian service. "He shall glorify me," said the Lord Jesus, and thus presented the first essential in Christian living, as well as in the ministry of the Spirit.

It means character—the fruit of the Spirit—the daily evidence that Christ indwells.

An old-time verse prayed:

*"Gracious Spirit, dwell in me;
I myself would gracious be,
And with words that help and heal
Would Thy life in mine reveal."*

▼

One of the joys of service at the Moody Bible Institute is the occasional meeting with some former student now being strikingly used of the Lord.

A Story to Remember! Such a one was a recent visitor, Chaplain (Capt.) George

H. Marrs. One of the stories he told gave us a real thrill. We hope this paragraph comes to the attention of a number of those loyal friends for whom we are so thankful, the regular donors to the work of the Institute.

One day a young pilot in advanced training came to see Chaplain Marrs. He had heard another chaplain say something to the effect that every man should know the thing for which his own church stands. He said he had been brought up a Methodist, but knew little or nothing about the teaching of his church, and would the chaplain take time to tell him.

A little conversation revealed that he not only lacked information concerning his church, but he had never been brought face to face with the possibility of knowing Christ as Saviour.

The chaplain could see a real opportunity to help a boy to Christ, so he told him of the old-time Methodist emphasis on Christian experience, the actual knowledge of sins forgiven through Christ the Saviour. Then he opened the Scripture and showed him the way of salvation.

After a little time, when the young man seemed to understand, the chaplain inquired, "Do you believe Christ would save you if you asked Him?" He said the boy turned on him with a beaming smile and said, "Let's try it!"

They knelt and prayed together, and the boy got to his feet a saved man, born again by the power that is from above.

And then came this interesting turn. The chaplain gave the boy a copy of the Colportage Division tract, *Settling the Big Question*. When the boy saw the imprint of Moody Press he said, "Oh, the Moody Press! Is that related to the Moody Bible Institute?" The chaplain said it was, and told the boy that he had spent three years at this school, being a graduate.

The boy responded, "That's very interesting. All my life I have heard my grandmother talk about the Moody Bible Institute and pray for it. Yes, and I know she used to send money to the Institute now and then."

We don't know the name of this grandmother, but somewhere in Michigan is this Christian woman who has been a faithful friend of this work through the years, and now God has used one of our graduates to answer her prayer in the matter of her own grandson.

What a wonderful God we have! We can safely invest our time and prayer and money with Him.

Since writing the above, a note from Chaplain Marrs has been received, which

among other things says, "Within the last few days, seventeen have been saved. Last Sunday afternoon eight cadets and two young women were saved, and just before a meeting last evening another cadet. Within a few days some of these cadets will graduate as pilots and will be gone from us. We solicit the prayers of all."

▼

There is a problem to be found in many, perhaps most, churches and assemblies—the problem of the brother who thinks he is unappreciated. His service is unrewarded, according to his point of view. Others are elected to office or in some other way given pre-eminence, but he is overlooked.

Sometimes this kind of person becomes a disturber. He picks out the man whose gifts are recognized by the church and makes him the object of his dislike, or at least of his "off the record" criticism.

But there are two things this piqued Christian has forgotten—that his service is rendered in the name of and unto the Lord; and that in the matter of rewards or recognition, if you are paid up now, you have nothing at the judgment seat of Christ.

The first fact is obvious. In Colossians 3:23-25, it is definitely stated: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Addressed particularly to servants and having direct application to our daily toil, it nevertheless has application to our Christian service. If our labors which are called secular (perhaps miscalled) are to be done "as to the Lord, and not unto men," how much more our exercises in the realm of Christian service. Then the praise or blame of our associates are relatively unimportant.

In the sixth of Matthew, Jesus enunciated a principle. Repeated three times it evidently is important. Of three kinds of men, or rather men of three activities, He said, "They have their reward." The three exercises were almsgiving, fasting, and prayer.

For instance, in verse 5 He spoke of the hypocrites who "love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward."

This is not an indictment of those who pray in public, even on street corners.

MOODY MONTHLY

MAY

1945

The accusing finger is not directed at wrong deeds, but wrong motives. It is possible to do right things and hold in your heart a wrong desire.

See this man praying as Jesus pictures him. We haven't any idea what he said in his prayer, but we know he got what he really wanted. He wanted to be seen of men. He was seen of men. He had his reward. We wonder if it doesn't mean he'll never have any other returns from that prayer. He'll have no further reward.

How penetrating this is as it holds before our attention the fact that God places His valuation on what we do in the light of our motive in doing it. Why did you preach that sermon? Was it for the glory of Christ, or some word of expected approval? Why did you sing that solo? That you might be applauded, or that your Lord might be praised?

Be careful, Christian worker! The implication seems to be that if you are properly rewarded now, you will not be rewarded later. How sad it would be at the judgment seat of Christ as our Christian service is evaluated, and all the applause and every other form of remuneration is read from the record, if a solemn voice would say of any one of us, "He has had his reward!"

V

The bulletin board was on the corner of a Lutheran church. Every week a fresh verse of Scripture appeared at the top of the board preceding "The Lesser Members" announcements of services and sermon themes. Sometimes the verse was changed more often.

Our friend, who told us the story, said he finally felt constrained to write that pastor a note of commendation. After all, it takes both time and patience to move around all those changeable letters on the board. And the fresh verse of Scripture meant extra time and labor.

The Lutheran minister, in acknowledging our friend's note, said he would pass it on to the church janitor, for it was his idea. It seems the janitor selected and changed the verses.

"And," said the minister, "you would be surprised how many passers-by have spoken or written of the encouragement received from the Scripture thus displayed."

Once more we thought of how all the members of the local church, janitor and minister, work together in making the Word known.

At least this is the way we recall the story our friend told.

V

How often during these years of war we have found ourselves hoping and praying that we might have in America a group of men in governmental position, or/and of high rank in the Army and the Navy, who would urge upon the consciences of our people the prime importance of faith in Christ the Lord.

Our good friend, Lt. Gen. Sir William Dobie, has a printed slip pasted inside the front cover of his pocket Testament.

This has been widely used by the British armed forces. Thinking it might be of interest to our readers, and that it might encourage them to pray that a similar testimony might be developed in our own country, we here reproduce it.

The following statement has been signed by Commanders-in-Chief of the Royal Navy, Army and Royal Air Force:

"We command the gospel of Christ our Saviour, for it alone can effectively mold character, control conduct, and solve the problems of men and nations.

"Faith in Christ the Lord, and loyal obedience to His will as revealed in the Bible, insure peace of mind and bring satisfaction in service to God and man.

"ANDREW CUNNINGHAM,

Admiral of the Fleet

"JACK C. TOVEY, Admiral

"H. R. ALEXANDER, General

"B. PAGET, General

"E. L. GOSSAGE, Air Marshal"

V

A feeling of sadness almost overcomes us this morning. We have just completed a letter to a brother fundamentalist, responding to one of his in which he was very critical of the Moody Bible Institute for what he considers its great breadth of fellowship in service.

Yesterday we wrote a similar letter to a brother identified with still another faction. Oddly enough, these two orthodox brethren who are critical of us wouldn't have anything to do with each other! Is it any wonder we feel sad and licked this morning?

What is going to happen in a world as badly torn and harried as this when the very folks who believe the gospel spend their resources in attacking each other? We don't expect the modernists to preach the gospel of salvation through the blood shed on Calvary, yet this gospel is what the world desperately needs. The whole continent of Europe needs it, the islands of the Pacific, yes, and our own land. And if the fundamentalists do not make soul-winning their supreme task, who will? Not the Federal Council! It has evidently decided to major, if not meddle, in international affairs.

When this war is over, several million young men will be released, some of them with broken bodies and some with disturbed minds, but multitudes of them with yearning hearts. Are we going to have anything worth while to say to them, or shall we merely invite them to be spectators of a knock-down, drag-out fight on the part of fundamentalists?

Brethren, what we need is not more broken heads, but more broken hearts. We need men who will see the world through the eyes of Christ and will weep over it even as He did, and if a man does enough weeping he won't do much snarling.

Probably somebody else will jump us for this. Well, that's all right. We have known for a long time there are altogether too many who cannot distinguish between compromise and strategy. But whether you agree or disagree, let's join in this, that the world needs above and

beyond everything else a great revival, and needs it now.

V

Some people adore theological speculation. They would much rather ask, "Will there be many saved?" than, "What must I do to be saved?"

We heard the other day of a man—a real Christian, no doubt—who became interested in the study of numbers in Scripture. That's all right as a side line or as an intellectual exercise. But his study and ingenious fitting together of scattered bits gave him some kind of special doctrine to emphasize.

Results? Well, he and his wife left their church and got a group together in a hall. Then the group split. Most of the followers drifted away to uselessness.

Some people are greatly interested in the study of the pyramids. They think they discern measurements, which added to the Scripture (we are always afraid of things added) give light on God's prophetic purpose. We remember many years ago, a gentleman who became spiritually side-tracked toward Egypt and the pyramids. The last we saw of him he was as dry and shrunken as a mummy.

Dear old "Uncle" Henry Ostrom, now in heaven, said many wise things. He was a real Bible student and a man of God. The two do not always go together. After a service one night someone tried to convince Dr. Ostrom of the importance of pyramid study, when quick as a flash came the reply, "God never sent His people to Egypt for light."

V

Sometime back we indicated the interest of the Moody Colportage Division in furnishing tracts in foreign tongues which might be used by

For Germans and Others We are now ready to report that several of these are ready.

If this comes to the notice of sailors, soldiers, or marines serving in Europe, we should like them to know that the following tracts are ready and are free to them for the asking.

In German, French, and Italian: *Four Things God Wants You to Know*; also *Settling the Great Question*, the pictorial tract by Dr. E. J. Pace, and D. L. Moody's *What Is the Gospel?*

Of course, Christians serving in camps where they have access to prisoners of war are also welcome to this literature. Parents may wish to send a few to sons serving abroad.

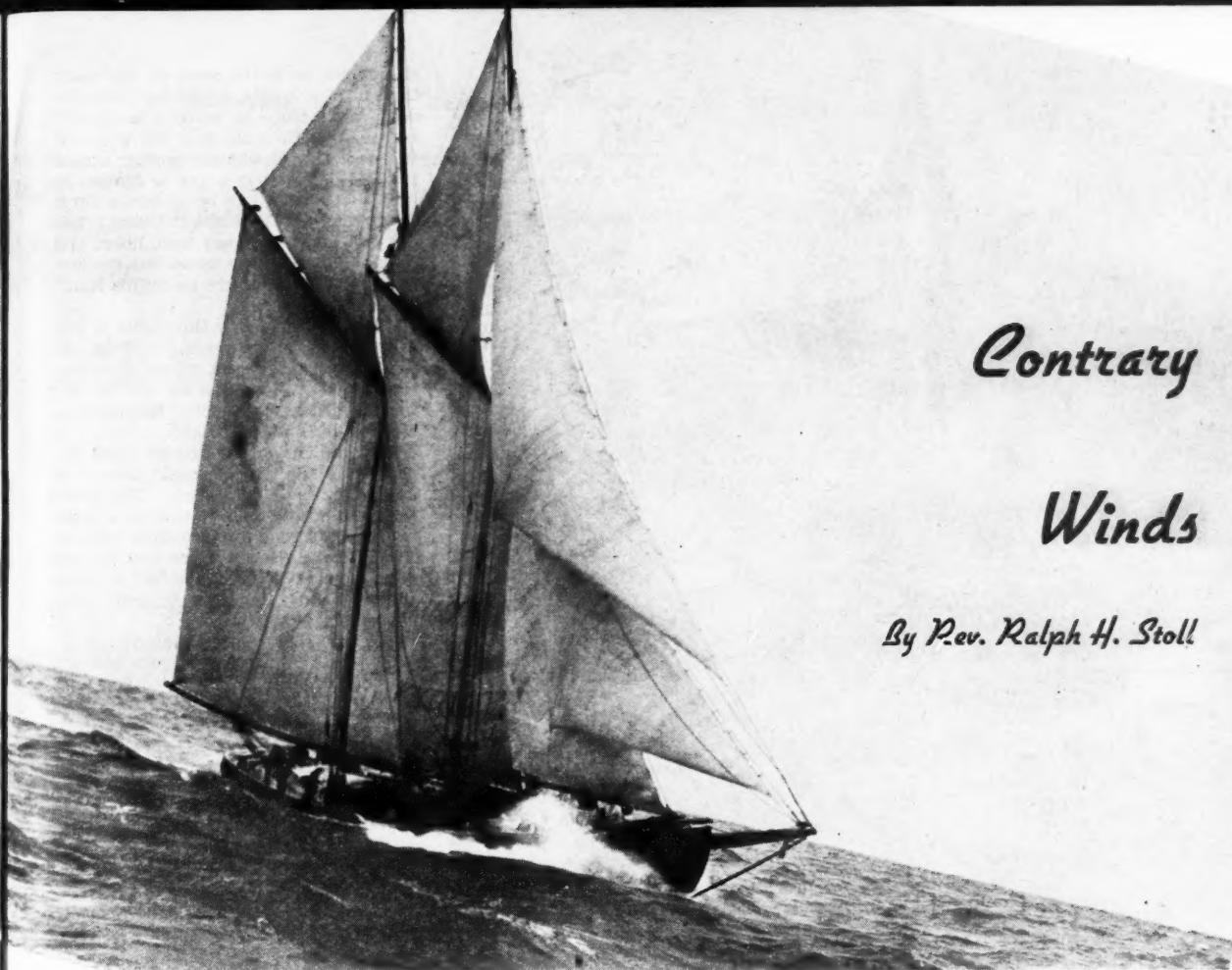
Those applying for free grants should write the Colportage Division, Moody Bible Institute, 153 Institute Place, Chicago 10, Ill. Agencies wishing to purchase supplies for their own use, write the Moody Press, at the same address.

A soldier boy in New Guinea, writing of Christian literature, said, "A babe in Christ in our outfit, who is taking great steps forward in his Christian life, remarked the other day, 'Everything good seems to come from Moody.'"

Will you not pray for this ministry?

Moody Monthly

ival,



Contrary

Winds

By Rev. Ralph H. Stoll

Acme Photo

Smooth sailing is not always for the soul's best. We can ride the storm with Christ.

THE WIND WAS CONTRARY." We are living in an hour of almost universal discouragement which is not confined to the great unsaved world, but has invaded our Christian ranks and sent many of the Lord's people into defeat. But in the Gospels we have a record of events which transpired in the life of our Lord and His disciples which the Holy Spirit has written for our learning and comfort. One of these is in Matthew 14:22-27, 33, which we shall study.

FIRST, the presence of a contrary wind is no proof that we are out of the will of God.

Mr. Stoll is pastor of Calvary Independent Baptist Church, Altoona, Pa.

May, 1945

It was not a case of these disciples sitting down and formulating their own plans and saying, "Let us get into a ship and go to the other side." Peter said on one occasion, "I go a fishing." He went, but caught nothing. That's the result of formulating plans and not taking the Lord into consideration. But these disciples were under divine constraint. It was in the center of the Saviour's will that they came face to face with contrary winds.

When we turn the pages of our Bible we find that many of God's people, moving in the center of His will, came face to face with contrary winds. Daniel in the lion's den and the three Hebrew children in the fiery furnace were in the will of God, yet that meant for them contrary winds.

But many of God's people are facing contrary winds because they have been disobedient to the revealed will of God. Jonah was commissioned of the Lord to go and preach to the wicked city of Nineveh. He found a boat waiting to take him away from the divine call. When a child of God wishes to get out of the will of God, Satan will make the circumstances favorable. While Jonah was out at sea the storm broke and he faced a contrary wind. But it was a wind that was brought on by his own disobedience to the revealed will of God. He was

thrown overboard and swallowed by the great fish. He described it as an experience in which he was in a prison house with bars about him and weeds wrapped about his head. While in that condition he cried out, "Salvation is of the Lord."

Mr. Spurgeon said, "Jonah learned that line of good theology in a strange seminary." Possibly it would be a good thing if all preachers could go to a seminary like that and learn that salvation is of the Lord.

Jonah would never have experienced that contrary wind if he had been obedient to the will of God. God made His will clear to Jonah and he disobeyed it.

Our Lord made His will clear to His disciples and they obeyed it. In the case of Jonah it was a contrary wind because of his disobedience; but in the case of these disciples it was a contrary wind in the center of the Saviour's will.

Satan operates in the realm of the unsaved to keep them ignorant of the way to God. He operates in the realm of the saved to keep them ignorant of the will of God.

SECOND, the seeming lack of progress is no proof that we are out of the will of God.

Our Lord constrained these disciples to



Galloway Photo

get into a ship and go to the other side. While they were in the midst of the sea, the wind became contrary and it was impossible for them to make much progress in reaching the other side. Their responsibility was to keep the boat headed in the right direction.

What a precious lesson that is for Christian workers! Oftentimes we are discouraged because of lack of progress in the Lord's work. But we read, "The husbandman must labor before partaking of the fruits" (II Tim. 2:6, marg.). Many of us would like to partake of the fruits without the labor. "No sweat, no sweet; no mill, no meal; no loss, no gain; no cross, no crown."

In the Lord's service we must always bear in mind that the seeming lack of progress is no proof that we are out of the will of God. Our responsibility is to see that we keep the boat headed in the right direction. If we are preaching the Word, if we are living the life, if we are true to God, if we have a clear conscience and a pure heart, we may rest assured that the results will be according to His holy will.

THIRD, these disciples experienced discomfort, but they were not in danger.

Since Satan is the prince of the power

of the air, we might be right in concluding that this was a satanic attempt to bring these disciples to a watery grave. Our Lord knew all about this before He sent them out to sea. They were not in danger. The center of God's will is the safety zone for the child of God.

That's what our Lord said would occur to His children. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). And I believe that also means the prince of the power of the air. "The Lord has not promised us smooth sailing, but safe landing."

FOURTH, after our Lord had constrained them to get into the ship, He went up into the mountain apart to pray.

He went to pray for His storm-tossed disciples; He knew what they were facing. That is a beautiful picture of what our Lord is doing for us. Is it not a blessed thought that as we sail the sea of life there is One "who ever liveth to make intercession for us"? He knows all about our trials and tests. He has been down here and has passed through all the experiences and vicissitudes of life. He is a "great high priest who can be touched with the feeling of our infirmities."

Our Lord is the only person who ever

had choice as to the place of His birth. Instead of choosing a palatial home He deliberately chose to be born in poverty and shame. He is the only one who ever had choice as to who His mother should be. He deliberately chose a Jewess, so poor that she had to bring turtle doves for an offering. He could go through this life and say, "The foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head" (Matt. 8:20).

When He came into this world it was through a borrowed womb. When He went out of this world it was in a borrowed tomb. And between the two He was the prince of paupers. He was misrepresented and misjudged.

Why did He go through all these experiences? So that He could become to us a merciful High Priest. The heart that bled on the cross to save us is beating on the throne to sympathize with us. And while He is up there and we are down here, is it not a comfort to know that His hands are lifted in holy intercession for His own?

Our Lord said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31, 32). Our Lord did not pray that Peter wouldn't go into Satan's sieve, but He prayed that his faith wouldn't fail. Our Lord doesn't pray that we might be exempt from trials and tests, but He does pray that our faith will never fail.

FIFTH, He came to these disciples just when they needed Him most.

The Holy Spirit states when He came—in the fourth watch. That's not put in here accidentally. There's a purpose in it. The first watch was from 6:00 to 9:00 at night, the second from 9:00 to 12:00, the third from 12:00 to 3:00, and the fourth from 3:00 to 6:00. He therefore came at the darkest hour—He came when they needed Him most.

Why did He wait until the fourth? Here you have a beautiful illustration of love's delays. We're such impatient creatures that it's hard for us to believe that Deity can afford to wait.

When Lazarus was ill his sisters dispatched word to the Son of God that the one He loved was sick. He didn't drop what He was doing and go to Lazarus' side. No, He waited until Lazarus died; then He appeared on the scene.

When He arrived, Martha said, "If thou hadst been here, my brother had not died." Our Lord said to her, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:21, 25, 26). Martha said, "Oh, yes, I know he is going to live again." But He said, "I am the resurrection."

We have a way of writing our blessings in the future instead of remembering that He is not only the same yesterday, and tomorrow, but also today. The God of eternity is the God of the hour.

Our Lord stated that He was "the resurrection and the life," and demon-

[Continued on page 508]

Team work counts not only in war and sport, but in work for God. Let's play the game!

God's Fellow Workers

By Rev. John G. Mitchell, D.D.



Dr. Mitchell is vice-president and a member of the faculty of the Multnomah School of the Bible, Portland, Ore. He is a widely known Bible conference speaker and teacher.

WE ARE WORKERS TOGETHER with God (I Cor. 3:9). He has put upon us a definite responsibility in the work of making known His plan of redemption in our Lord Jesus Christ. We are one with God not only in fellowship, but also in the great task of reaching lost mankind.

We are workers together with God. He has chosen us to do His work, and He equips us. He is the One who has the power, and who gives the increase. Because this is true, there should never be any spirit of rivalry, envy, jealousy, or division.

The Corinthian church was divided as to leadership. Some said, "I am of Paul"; some, "I am of Apollos—or Cephas." The answer was, Who then is Paul, and who is Apollos, but ministers by whom we believe. One plants, another waters, but God gives the increase.

In Ephesians 4:16, we read that each believer has a particular place in the body of Christ. We are laborers together with God; not pulling in all directions, one against the other, but together. We are to be a team, each one co-operating for the purpose of edifying and increasing the body of Christ. All work toward the one goal. We each have a part; and each one will be rewarded, not for greatness, but for faithfulness.

In this great work of soul-winning, Christ has His part, the Holy Spirit has His part, and the believer has his part. Even though we may be one of the least in the Church of Christ, we have been given a responsibility.

God's method of reaching people has not changed. He uses the Word of God, by the Spirit of God, through the man of God. Each believer has a real part in this work, and if we fail, it means that the work of reaching people will not be done, for we are workers together with God.

WE ARE LABORERS TOGETHER WITH GOD IN PRAYER AND INTERCESSION. Christ has His ministry, the Holy Spirit has His ministry, the believer has his ministry.

Message delivered at Founder's Week Conference, Chicago, February, 1945.

May, 1945

Christ is only praying for His people today.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

This is a definite part of Christ's present ministry for His own people. He could say, "I pray for them; I pray *not* for the world, but for them which thou hast given me" (John 17:9, 20).

The Holy Spirit is praying for believers. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

The Holy Spirit does not pray for sinners, nor does He woo them; He convicts them.

The believer prays for believers (Rom. 1:9; 15:30; II Cor. 1:11; Eph. 1:16; 6:18, 19).

Paul could say that he travailed in birth again until Christ be formed in the people to whom he had preached (Gal. 4:19).

Moses interceded for Israel, who had come under the judgment of God (Exod. 32:9-14).

Samuel could say concerning his people, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23).

Who then shall pray for the unsaved? Christ does not; He prays for His own. The Holy Spirit does not; He prays for His own. Believers are to pray for believers. Who then shall pray for the unsaved? This is the responsibility of every Christian.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peace-

able life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:1-4).

Who will pray for the unsaved of your family, if you do not? Who will pray for the unsaved of your neighborhood, if you do not? Who will pray for the unsaved of your city, if you do not?

Paul could say that he had continual sorrow and unceasing pain, and would be willing to be accursed from Christ in order that his people Israel might be saved (Rom. 9:1-4). Have we ever suffered in prayer for the unsaved?

This same truth is found throughout the Old Testament. Abimelech, a pagan king, is told that Abraham would pray for him, even though Abraham was the one at fault (Gen. 20:7, 17). The friends of Job were told by God that Job would pray for them, and they would be free from His judgment and wrath (cf. Job 42:7-10).

God is depending upon us to pray for the unsaved, for we are God's fellow laborers. Many know a great deal about prayer, but few pray.

WE ARE WORKERS TOGETHER WITH GOD IN WITNESSING.

"Ye are my witnesses." Our Lord said, "As my Father hath sent me, even so send I you" (John 20:21; cf. John 17:18).

What has Christ done for the world? Christ died for the world; He finished His work.

"It is finished" (John 19:30).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

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Parental Intercession

By CARL ARMERDING, D.D.

WE HAVE IN THE GOSPEL NARRATIVES the accounts of parents who were deeply concerned about the physical and spiritual welfare of their children, some of whom were actually demon-possessed. There are those who think of demon-possession as a superstition belonging to a bygone age, which we have since outgrown or overcome. But one has only to look around these days and comparisons are all too easy. We may call things by different names, but the descriptions given in the Bible might be used word for word to describe some cases of juvenile delinquency reported in our daily newspapers. The symptoms are so similar that they might easily be due to the same causes.

The unnaturalness of things men do these days, so aptly described as inhuman, are not only bestial, but downright diabolical. The psalmist said long ago that "man being in honor abideth

*Demon-possessed children?
Is that the explanation of
juvenile delinquency? A
serious question and a
straightforward answer.*



not: he is like the beasts that perish." But when we see men and women doing what a brute beast would not do, we must conclude that they have sunk lower than the level of the beast.

With all of our boasted progress and civilization, it is hard to have to admit that our moral standards, as a nation, are not so high as those of our ancestors. One wonders oftentimes if some people have any standards left, because they behave as if they were morally adrift, and it is no longer possible to make them ashamed of what they are doing. They seem to glory in their shame.

BUT WE WRITE FOR THOSE who are concerned about these things and who look for a remedy. The problem is not a new one. It has become more complex and involved perhaps, but basically it is the same problem that Adam and Eve faced when their son Cain slew his brother Abel. It is the same problem that David faced with Absalom. It is the same problem with which our Lord dealt personally when on earth.

Of all the cases that are recorded for us in the Gospels let us select two which may be considered typical, that of the Syrophenician woman and her daughter (Mark 7:24), and that of the man whose son had a deaf and dumb spirit (Mark 9:14).

One can only imagine how these parents must have felt when they presented their troubles to the Lord Jesus. It was a sad confession for that mother to have to make when she told the Lord that her daughter was miserably possessed by a demon, whom Mark identifies as an "unclean spirit." Just how this unclean spirit got control of the young girl we are not told. But when one sees the reckless abandon of those who have lost all control of themselves, one need not be surprised to find that the enemy has taken advantage of just such a time to enter in.

Whether we have demon-possession today or not, there is plenty of evidence that some people have unclean spirits. The filthy talk, obscenity, and profanity, that is so commonly heard on every hand today from both sexes, is nothing other than the product of an unclean spirit.

IT IS NOT REVEALED TO US how this unclean spirit manifested itself in the case of this young woman. But her case must have been desperate enough or the mother would not have been so urgent in her appeal for help. She did not attempt explanations, nor did she make excuses. She merely stated the fact that her daughter was in the grip of an unclean spirit.

And when the Lord replied, He did not make any analysis of the case, nor did He ask for details. Instead, He dealt first with the mother herself. And the way in which He dealt with her was so different from His usual gracious way, that we are led to inquire just why He proceeded as He did.

He said unto her, "Let the children first be filled: for it is not meet to take the children's bread, and cast it unto the dogs." Was this merely to make her know her place as a Gentile? Hardly!

It has been pointed out that the word He used for dog is not the one used when referring to the common cur of the streets, but one which was used when speaking of a household pet. But it was a dog for all that. No matter how mild the term, it would be most humiliating to have to admit the comparison. And with His perfect knowledge of the heart with which He was dealing, we may be sure that He had a very good reason for these drastic measures.

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Moody Monthly

Somewhere back in the history of this case there must have been a contributing cause. Perhaps the girl, now so sorely afflicted, was at one time a brilliant, talented child, rarely gifted. How easy for the mother to become puffed up with pride because of this. Proud parents are generally indulgent. And it is entirely possible that the devil, whose own great sin was pride, took advantage of such conditions to destroy, if possible, this precious gift from God.

"The pride of life" was one of the things with which Satan tempted our first parents in the garden of Eden. And judging from the way in which the Lord handled this case, it appears that it was pride at which He was aiming. But when this mother took the lowly place of a dog and humbled herself before Him, He immediately gave her the help she so earnestly sought. A broken and a contrite spirit He will not despise.

And when she was come to her house, she found the demon gone out, and her daughter laid upon the bed." Coupled with her deep humility was her great faith (Matt. 15:28). The Lord honored both by granting her heart's desire.

THE CASE OF THE BOY (Mark 9) is somewhat different. The disciples of the Lord could do nothing for him. Perhaps the scribes who were present on that occasion were also asked if they could do anything. But they were just as helpless as the disciples.

According to the father's own word the boy had a "dumb spirit," described later as a "foul spirit," which seemed to be able to do whatever it pleased with him. The object, of course, was to destroy him (v. 22).

When the Lord Jesus came on the scene He said, "Bring him unto me." But when he was brought to the Lord, immediately the evil spirit tore him, "and falling upon the earth he rolled foaming."

It looks as if the enemy knew he was about to be cast out. He does not readily let go of any soul he may have in his power. And have we not noticed that very often when we pray for one so ensnared, matters seem to get worse instead of better?

Again our Lord dealt first with the parent. His question to this father was significant. "How long ago is it since this came to him?" was not asked merely for the sake of information. It was asked to bring out the reason for this deplorable condition, and to fix responsibility.

Notice that the father did not say that the child was born that way. Had that been the case, it might have been said, "Neither did this man sin, nor his parents." This trouble did not date back to birth, but to that period of the child's life when he should have been the subject of training and discipline. Someone evidently failed in his duty.

In modern times this is deliberate. We are being told that we must not curb our children. We must allow them opportunity for self-expression. Instead of training a child in the way he should go, we must let him go where he pleases. And the results speak for themselves.

If this father was made conscious of

his neglect, it is no wonder that he did not dwell long on the matter of how long since this came upon his child. But almost beside himself he appealed to the Lord saying, "If thou canst do anything, have compassion on us, and help us." But the Lord turned his "if" back upon himself and said, "If thou canst believe, all things are possible to him that believeth." Confessing both faith and unbelief in one breath he said, "Lord, I believe; help thou mine unbelief." And the Lord proceeded to grant his request.

IN THE CASE OF THE SYROPHENICIAN MAIDEN there was no public demonstration. Here there was. It is possible that we may learn something from that also. In the former there was no outward manifestation of evil, at least there is no record of it. But in the case of the boy there was a public demonstration. Hence this public rebuke of the evil spirit.

And note that the Lord not only commanded the foul spirit to come out, but added, "and enter no more into him." The deliverance which the Lord gave this lad was both full and final.

But after the foul spirit made his exit it looked as though there was nothing left to salvage. "He was as one dead; insomuch that many said, he is dead" (v. 26).

How similar this is to what we hear sometimes when one is delivered from the power of darkness and translated into the kingdom of God's dear Son. People say, "The life is gone out of him." "He used to be the life of the party, but now—."

Yes, he is dead as far as the world is concerned. But that is as it should be, for we are told to reckon ourselves dead indeed unto sin, but alive unto God.

"But Jesus took him by the hand, and lifted him up; and he arose." This is very beautiful. The Lord first set him free from the power of Satan, and then He lifted him up. He was never to live on the same low plane again. And not only that, he himself had power to rise. The devil held him down before. Now by the grace and help of the Lord he was able to arise.

Luke adds a lovely touch here. He tells us that the Lord "delivered him again to his father" (Luke 9:42). This implies that the father had really surrendered his son to the Lord. Now he received him back again, better in every way.

Oh, that we as parents were more ready to respond when the Lord says, "Bring him to me." When Abraham, at the divine command, offered up his son, it was that he might receive him back again as one who had risen from the dead. And perhaps that is one of the most precious lessons we may learn from the portion which we have just considered.

BUT THE CLIMAX OF THIS WHOLE INCIDENT came when the Lord and His disciples were again inside the house (Mark 9:28). There they asked Him privately, "Why could not we cast him out?" And he said unto them, "This kind can come forth by nothing, but by prayer and fasting."

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Harmon



Miss Dantuma is superintendent of women at Moody Bible Institute.

A FEW MONTHS AGO I was on a train traveling from Chicago to an eastern city. In the dining car the steward seated a sailor next to me, and very soon we were engaged in conversation. I discovered that the young man had just finished boot training and was on his way home for a short furlough. He had gone directly from high school into the Navy, and told me enthusiastically that he was liking it.

In the course of our conversation he said, "But, you know, there are some fellows who don't like it. They hate to take orders; they hate discipline." He went on to say, "I'm awfully glad that my parents taught me to obey. I'm thankful that they disciplined me." He looked at me rather abashedly and said, "You know, I'm a preacher's kid and I used to think my parents were awful strict, but I'm glad now that they were. The boys who had the toughest time in boot training were the fellows who had not been made to obey."

I said to him, "Will you do me a favor? When you get home tell your parents what you have told me." His reply was, "Sure, that's just what I'm going to do."

I can well imagine the mother of that youngster having grieved often because he seemed to resent her correction, now being grateful and proud because her careful, painful, diligent training was

The biggest job in the world calls for our best. Test yourself as a parent by this helpful article.

If I Were a Mother

By Angelyn Dantuma

standing him in good stead—was helping him face life and endure hardness.

And he is not the only boy, and she not the sole mother, having this kind of experience today. Not one but many boys are hating the discipline of the armed services, and many a girl is resenting the discipline of life, because some mother did not take her stewardship of motherhood as seriously as she ought.

I'd like to say some things right from my heart to yours, based on the thought, "If I were a mother." It has been my privilege to work with many young people as a Y. W. C. A. secretary, a school teacher in both public and private schools, in years of summer camp work, and now as superintendent of women of the Moody Bible Institute. More than once I have had to try to take the place of an absent mother. I've learned a great deal.

Permit me to offer some suggestions to you mothers that come not as fanciful theories from my own imagination, but gathered from what these young people, especially young women, have said to me as I have gone through all kinds of experiences with them.

If I Were a Mother—

I'd make the job a full-time one. I'd concentrate on bringing up my family. It would be a sacrifice, but it's a God-given responsibility, and it would be mine—along with the father's, and no one else's. Others may contribute—individuals, the church, the school, the Sunday school, but it would be my responsibility first and foremost. Let me appeal to you, mother, to gather your children around you. Teach them the great principles of living, read the Bible, and pray with them. At first you may feel awkward when you kneel with them beside the bed, but soon the awkwardness will leave and in its place will come blessing and enrichment to your own life, and benefit to the lives of your children.

I'd start to train my child at birth to obey. A child that is early taught to respect his parents' authority is much more likely to respond in obedience to God and to others in authority over him.

I'd study to win the confidence of my child. I would encourage, but not demand, confidences. I wouldn't pry or snoop, or be obviously curious. I would

patiently wait and be ready in heart and mind to receive the intimacies when they come. I would strive to be understanding and sympathetic, and intelligent and reasonable. I would repeatedly remind myself that I was young once. And I would want to remember that the world in which they are being reared is different, worse in a thousand ways, than the world which I knew as a child.

Many a young person has said to me, "I wish I could talk to my mother as I have talked to you. And I wish my mother had talked to me long ago as you have." I can hear some mother say, "But my girl won't let me talk to her." There are difficulties and barriers, but do your part in earning the wonderful privilege of companionship with your children. They need you as a friend and counselor.

I'd try to be a good disciplinarian. So many shrink from wanting to discipline because that word to them means only inflicting punishment for wrongdoing. Discipline includes setting a standard of living, and instructing and helping a child to live up to that standard, which to Christian mothers is God's standard, plainly revealed in His Holy Word. It is a glorious privilege, for it is a part of helping God to mold the character of your child, to conform the life that you love so profoundly into the image of the Lord Jesus Christ. Accept the challenge of it and know the joy of reaping a good harvest in the life of that dear one.

I'd strive to live a well-disciplined life myself, in the fear of the Lord. I'd endeavor to be an ideal; I'd ask God to help me to be a good example. That means for you, mother, a close walk with God, a dependence on Him, a yieldedness to His will.

ONE DAY IN TEACHING a class of college level students, I dwelt on the Scripture injunction that children should obey their parents. I stated that the Bible teaches that one of the sins characterizing the last days is disobedience to parents, and I deplored the fact that this was very evident today. A young man in the class arose quickly and said, "It isn't all the fault of the children; parents are to blame." Too true, too often true!

God says, "Children, obey your parents in the Lord: for this is right. Honor thy

father and mother; which is the first commandment with promise." But let us hasten to read on, "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:1, 2, 4).

Mothers, yours is the grandest, biggest, most important job in the world. And God will supply wisdom, grace, and courage sufficient to do it acceptably and well-pleasing to Him.

Parental Intercession

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And since we see plenty of "this kind" all around us, we, too, should be interested. It matters not how we may try to explain "this kind," it is here. A "foul spirit" is bent on destroying our young people. But "this kind" will come forth by prayer.

The disciples wanted to know why they could not "cast out" (*ekbalein*) this spirit. The Lord told them how it could be made to come forth (*exelthein*). Of course, it is much more spectacular to cast out an evil spirit publicly. But the Lord put into their hands, and ours, the mighty weapon by which it can be made to move out, or come forth, of its own accord.

The word "fasting" is omitted in some versions. But there is no reason for not including it here. What is it but that self-denial that should always accompany earnest prayer? No doubt much of the juvenile delinquency we all deplore is due to the fact that some parents were not willing to deny themselves some pleasure, or some privilege, in order to have more time with their children during the critical years when life's most important decisions were being made.

BUT ONE CAN ALMOST HEAR the Spirit say, "And yet I show unto you a more excellent way." Prevention is always better than cure.

The Scripture furnishes us with a fine illustration of this. In his last epistle, the apostle Paul calls to mind the unfeigned faith that was in Timothy, which dwelt first in his grandmother Lois, and then in his mother Eunice. And the apostle exhorts him saying, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that *from a child* thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14, 15).

Let us notice that phrase, "from a child." It is very much like the one used by the father of the lad who had the foul spirit. But there is a difference in the original that is not apparent in our English translation. That man used a word (*paidiothen*) which might have been used of a half-grown child. But Paul used a word (*brephos*) which is used of mere infants, or sucklings. In fact, it is sometimes used of the unborn. And it teaches us that we cannot begin too early to store the minds and hearts of our children with the precious Word of God.

That faithful mother and grandmother did their work well. In due course, the

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May, 1945

Prayer to the Triune God

By Ruth Huntley

O God, who with one blinding shaft of light,
That leaped and shimmere through the darkest void,
Forever set apart the day from night,
And flung across the sky each asteroid;
O Thou, who set a star o'er Bethlehem
And called the shepherds with angelic glow,
Who bathed in light Christ's thorny diadem,
Shalt cause that light from Golgatha to grow
Till every creature shall with one accord,
As Paul within the dust upon the road,
Acclaim Thy risen Son as Christ and Lord.
And there each burden of his heart unload.

Oh, may Christ now in pure effulgence shine
Within this dark and wayward heart of mine.

O Christ, whose nail-torn hands now hold my heart,
And with it all I am or hope to be,
Oh, search me, try and know each hidden part.
Remove each thought, embodied not in Thee;
Purge me of tarnish, blemishes and dross
Which mar the pure reflection of Thy face,
And set my eyes forever on Thy cross,
Completely filling me with love and grace;
Then never shall I turn away or fall,
Supported by Thy everlasting love;
Nor shall I heed the crafty tempter's call
While anchored to the Rock that cannot move;
Till soon with perfect vict'ry over strife,
I shall receive from Thee a crown of life.

O Holy Spirit, Comforter and Guide,
Companion through this anteroom of sin,
Support me when the overwhelming tide
Of doubts and fears assail my soul within;
Or kneel with me within some quiet place
When joy has been so full my lips are mute,
Or when in deepest need I plead for grace,
Oh, then my faith for righteousness impute.
Then with a coal from off the altar fire,
Touch Thou my lips, so hesitant and slow;
Bend Thou my will to meet the Lord's desire,
And cause my hands the Word of Life to sow.

Then lastly, robe me all in shining white,
For soon the Bridegroom cometh into sight.

Castle of Thun in the Bernese, Oberland, Switzerland. Gurtner photo.



APPROXIMATELY 600,000,000 people give their adherence to a distinctive doctrine, definitely set forth in both Testaments, and stated by the Lord Jesus Christ in the Great Commission. Man has named it the doctrine of the Trinity.

The word Trinity does not occur in the Bible. Yet the Scriptures teach the doctrine in two ways: by asserting and implying the personality and Godhood of each of the three separately, and by mentioning the three together in such a way as to express their equal deity.

This doctrine has caused many no little trouble. Children in Sunday school classes ask about the doctrine, often to the consternation and embarrassment of earnest Christian teachers. It is well, therefore, that we take time briefly to study this doctrine under four headings.

Identification.

The verb "identify," from which "identification" is derived, means proved to be the same.

The Bible asserts that God the Father, God the Son, and God the Holy Spirit are One Being in Three Persons, equal in power, substance, personality, and character.

1. The Old Testament *implies* the doctrine of the Trinity.

The doctrine is encountered in the opening verses of Genesis.

The Hebrew language has three numbers for its nouns, singular, dual, and plural. The plural number necessitates at least three.

The first verse of the Bible, written originally in Hebrew, states "In the beginning God created the heaven and the earth." The word for "God" is "Elohim," which is a plural, not a dual, word. There must be three for "Elohim" to be true. Yet the verb is singular. This grammatical construction, indicating plurality and unity joined together, is found nowhere else. While we dare not rest an entire doctrine on this fact, we cannot discard it from evidence.

A little farther on we find the Spirit named (Gen. 1:2), and then the "Word" (v. 3). John in his Gospel explains the Word as being the Lord Jesus Christ.

After the fifth day's work, God said, "Let us make man in *our* image" (v. 26). But the following verse states, "God created man in *his* own image."

Much the same language is to be found in Genesis 3:22: "Behold, the man is become as one of *us*"; and in Genesis 11:7, "Let us go down, and there confound their language."

Read carefully the account of the divine visitation granted to Abraham at Mamre (Gen. 18), and you will find a strange presentation of three and one.

Surely it is not without significance that the seraphim should ascribe holiness to God in a threefold manner, "Holy, holy, holy, is the Lord of hosts" (Isa. 6:3).

The priestly benediction of Numbers 6:24-27 (R.V.) repeats Lord, the covenant name of God, three times, and then at the close states "So [emphasized] shall

they put my name [singular] upon the children of Israel."

There is a striking statement in Isaiah 48:16: "Now the Lord God, and his Spirit, hath sent me." Thus the Trinity is revealed incidentally in the midst of prophecy. All that the New Testament later unfolds is suggested in this prophecy, uttered centuries before the coming of the Messiah; namely, God sent His Son (John 17:8); and God sent His Spirit (John 14:26). Certainly, here are the three names of the Godhead.

All of this is summarized in Moses' great statement, which has become the heart of the ritual now used by the Jewish worshipers: "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). Here unity, "Jehovah," is united with plurality, "Elohim"; and the inspired record declares that "Elohim," who said, "Let us make man in our image," is *one Lord*.

2. The New Testament *reveals* and *declares* the doctrine.

At the baptism of Jesus (Matt. 3), we behold the Trinity: God the Father speaking, God the Son submitting to baptism, and God the Holy Spirit descending like a dove.

Matthew records the Great Commission, in which Jesus gave the command to baptize "in the name [singular] of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

Christ referred to the Trinity when He said, "I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth" (John 14:16, 17).

Paul makes mention in the same sentence of three, Spirit, Lord, and God, calling specific attention to the distinctions in office, the differences in administration, and the diversities of operation within the Trinity (I Cor. 12:4-6).

The benediction of II Corinthians 13:14 is in the name of the Trinity: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

In Ephesians are found at least two references to the Trinity: "For through him [Christ] we both have access by one Spirit unto the Father" (Eph. 2:18). Paul emphatically states that there is "one Spirit . . . one Lord . . . and one God and Father of all" (Eph. 4:4-6).

In I Peter 1:2, there is a definite reference to the Trinity, where there is not only a distinction of person noted, but also of work.

There is then the statement in I John 5:7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." I am aware that this passage has been subjected to attacks from critics. But it is in my Bible, and there is no hint of contradiction with other great passages of the Bible, and it is entirely acceptable to me, regardless of what the critics may say.

Finally, we have the last reference to the Trinity in the "Holy, holy, holy" of the four living creatures about the throne of the Lord God Almighty (Rev. 4:8).

This is the New Testament answer to the earlier reference in Isaiah 6:3.

Thus, in brief, we have presented the doctrine as it is stated clearly in both Old and New Testaments. And for me, the "thus saith the Lord" settles all arguments.

BY REV. HAROLD L. FICKETT, D.D.

Information and inspiration distinguish this article on a vital but difficult doctrine



Implication.

There are some important implications in connection with this great doctrine, which I present.

1. There is *identity*.

God the Father, God the Son, and God the Holy Spirit are recognized in Scripture as one God. The very foundation of the Bible doctrine of God is the unity of the Godhead: "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). All three persons are recognized as God, and must be in some sense one; that is, all three are *identical*.

2. There is *equality*.

The equality is set forth many times in the New Testament; namely, in the formula of baptism, in the apostolic greetings and benedictions.

The Father is a Person, so is the Son, and so is the Holy Spirit. The Father is God, and clearly the Scriptures declare that the Son is God, and that the Holy Spirit is God. The Father is eternal; so is the Son, and so is the Holy Spirit.

Father, Son, and Holy Spirit co-ordinated in creation. And Father, Son, and Holy Spirit have each a definite part in redemption. While there is a definite order of presentation, nowhere is there difference in equality.

3. There is *distinctness*.

In presenting the Trinity, the Bible teaches unity in essence, equality in deity, and distinctness in activity. Distinctness was definitely stated at the annunciation, at the baptism of Jesus, during the conversation with Nicodemus, in the farewell address of Jesus, at Pentecost in Peter's sermon, and again and again in apostolic writings.

The process by which the early apostles came to a realization of the reality of the Trinity is interesting.

They first believed in God. The plea of Jesus to them in John 14:1 was definitely a plea to believe in Him as they believed in God. That was a tremendous appeal, especially on the eve of His crucifixion.

During His association with the disciples, Jesus had demonstrated that He was complete master over the elements, animal life, man, every circumstance of life, disease, and even over death. Following His own death, of which every disciple was assured, He arose, and convinced all of them that he was, in truth, the Conqueror. Finally, two climactic events came

THE TRINITY

to convince them that the Son was equal with the Father. Stephen beheld the Lord Jesus Christ standing at the right hand of God the Father, and Paul heard His authoritative voice from heaven.

Thus, the Church came to recognize God the Father, and God the Son.

Following the Great Commission, the apostles launched out on the humanly impossible task of witnessing to the Lord Jesus Christ before a hostile world. They were without political pull or powerful prestige. But they beheld victories wrought through the Holy Spirit, who worked so marvelously in the face of seemingly impossible circumstances, that they were forced to recognize and accept the absolute deity of the promised Helper, even the Holy Spirit.

Thus, the Church came, through experience, to the consciousness of the existence, unity, equality, and distinctness of the Trinity, and this experience was in complete harmony with divine revelation. The Church of New Testament times was definitely a Trinitarian Church.

ILLUSTRATION.

Since God is the Creator of the universe and of all that is therein, and since God is a Triune God, it is not strange if we find on every hand evidences of His divine stamp in the form of homely illustrations of the Trinity.

Let me say that there is nothing within the scope of the finite that can adequately illustrate this infinite doctrine. As we present our illustrations, which have helped us, we are conscious of their limitations.

1. Matter.

Every known element and every inorganic substance is capable of existing in three forms: solid, liquid, and gas. Because water occurs in all three forms at temperatures within the scope of our experience, it furnishes a good illustration.

In essence, ice, water, and steam are the same, being composed of two atoms of hydrogen and one atom of oxygen. The same water can be ice, water, or steam. (The analogy breaks down in that the same bit of water cannot be all three at the same time. Water is entirely inanimate, while God is the very source of life.)

Steam will run a locomotive, but a few

gallons of water in the cylinder of that same locomotive will break out the cylinder head, and stop all motion. An airship can fly through clouds, but can make no headway through water. A balloon can float upward through dense clouds. A three-foot sheet of ice on a river will hold up a team of horses. Steam will cook meat, water will spoil meat, and ice will preserve meat almost indefinitely, and all are water.

In 1934 I traveled through the Alps. I saw the mountain streams turning great water wheels, which in turn were operating lumber mills. But I knew that within six months the very water that turned those wheels and made them useful would become ice, making those same wheels immovable and useless. These things cause us no trouble at all. Then, why should we be disturbed about our Triune God?

2. Light.

Light from the source of light, the sun, when passed through a prism, breaks up into three primary colors—red, yellow, and blue. Red is light, yellow is light, blue is light. All three have a different reaction on a photographic plate. But no one color is less light than any other, or less light than all three when combined together as white light.

3. Electricity.

No one knows what electricity really is, although we know some of its characteristics, properties, and manifestations.

Lightning is the electricity of the heavens. It manifests itself as light, heat, and motion. And one cannot take light from lightning and still have lightning. Neither can he take either heat or motion. And electricity manifests itself as all three. In almost any modern building the electricity furnishes light, propels the fans, and heats the stoves. But all come over the same wire, and one

cannot be taken away without destroying the whole.

It is interesting to note, in this connection, that the Bible says, "Our God is a consuming fire" (Heb. 12:29); "I am the light of the world" (John 8:12), a statement made by Jesus; and "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). Yet we have trouble believing the Trinity.

4. Rigidity.

There is only one stable figure, the triangle. Every building depends for its stability and rigidity on a system of three-sided structures, triangles.

5. Space.

Every object within the range of our

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Dr. Fickett is pastor of the First Baptist Church, Galveston, Tex.

Swiss students on a sightseeing trip admire the majesty of the fifteen and one-half mile long Aletsch glacier from the summit of the Eggishorn in the upper Valais, Switzerland. Fernand Perret photo.



Dr. Anderson is pastor of the First Presbyterian Church, Duluth, Minn.

Our Bible

By Rev. Archer E. Anderson, Th.D.

*Is your Bible the Word of God?
If you are not sure, here are the facts!
If you are sure, here is new blessing!*

OUR BIBLE IS NOT ONLY the great treasure of the Church, the foundation upon which her doctrine stands, it is also, to a remarkable degree, the chief cornerstone of American democracy. It takes its place in the inauguration of each President of these United States. Its influence has permeated our American life far beyond the sphere of believers only.

As we stand in the crisis of war, and as we look forward to reconstruction days after the war, it is well for us to examine the reasons why we believe our Bible of today is actually the Word of God.

It claims to have been inspired of God (II Tim. 3:16). This inspiration extends not only to the thoughts contained in Scripture, but to the very words employed by all of its authors as they pre-

pared the original documents of the books of our Bible (I Cor. 2:9-13). When we speak of the original documents as having been directly inspired of God, we raise the question immediately of the transmission of these documents and their translation into English. What assurance have we that our Bible of today is an accurate transmission of the original Scriptures?

To answer this question it is necessary to consider several phases of the problem. The first has to do with the script employed in the writing of the Bible, and its transmission to modern times. The second has to do with the books included in the Old Testament. The third would be concerned with the matter of the books included in the New Testament. What assurance do we have that the right books are in our Bible?

ARCHAEOLOGY HAS RENDERED A GREAT SERVICE to Bible lovers. The spade has driven higher criticism out of the

field of recognized facts into the field of recognized fiction. Many of the objections to the writing and transmission of the Bible have been fully answered by the discoveries in the field of archaeology.

An example of this is the discovery of alphabetic writing back to the time of Moses. Until recent years it was thought that alphabetic writing began with the Phoenicians. Inasmuch as Moses lived seven hundred years prior to that time, the objection was made that he could not have written the books ascribed to him, as there was no alphabetic writing at that time.

In 1904, Sir Flinders Petrie discovered turquoise mines on the peninsula of Sinai. In these mines were inscriptions carved in Egyptian hieroglyphics that established the date of the mines as the time of the life of Moses. One of the builders of the great temple discovered near these mines was Pharaoh's daughter who became the patroness of Moses in his infancy. Carved on the walls of these mines is abundant evidence of a

The valley of the Titann of Leontes in the mountains of Galilee. Keystone photo.

▼

Sinai-Hebrew script in alphabetic writing. These inscriptions were made by miners.

This proves that there was an alphabetic script at the time of Moses, and for the first time gives us evidences of the alphabet that Moses used in writing the Pentateuch.

In 1931 other discoveries were made at the city of Lachish in Palestine. Painted on pottery ware is the earliest sentence, apart from the Scriptures, that has been discovered as yet in alphabetic form. Translated it says, "His righteousness is my hand [or support]." This cannot be dated later than 1300 B.C. It may have been as early as 1500 B.C. The alphabetic script used is the Phoenician-Hebrew script, the form employed by all the early authors of Scripture. This form gave way to the Assyrian-Hebrew script at the time of the Babylonian captivity. The later writers employed this form of writing. It is the form in which the Old Testament in Hebrew is recorded until the present time.

These discoveries established the fact that writing was known in the time of Moses. They also give us a continuous alphabetic script from the time of Moses to the present. "It is interesting to note that the Bible began to be written when and where alphabetic writing began to be written" (*The Bible Comes Alive*, by Sir Charles Marston). Thus, one of the most serious problems regarding the early writing of the Bible has been solved by archaeology.

OUR OLD TESTAMENT IS COMPOSED of thirty-nine books. We accept these thirty-nine, and none others, as being the true Old Testament canon. How do we arrive at this decision? How do we know we have the right books in the Old Testament?

In answer to this problem we turn to the New Testament and discover that the apostles referred to the Old Testament books as being the Scriptures. In John 10:35; Romans 1:2; II Timothy 3:15; I Corinthians 14:21, and many other passages of Scripture we find the Old Testament referred to as being the inspired Word of God.

It is most interesting to note that the titles ascribed by the writers of the New Testament to the Old Testament books are never ascribed to any part of the apocryphal books. Professor Gigot, an outstanding Roman Catholic historian, bears testimony to this same fact. He says, "They [New Testament writers] never quote them [the apocryphal books] explicitly."

Another interesting fact is that all the books of the Old Testament are quoted in the New Testament with the exception of Esther, Ecclesiastes, Song of Solomon, Ezra, Nehemiah, Obadiah, Nahum, and Zephaniah.

Regarding these exceptions, we should remember that the minor prophets were

always treated *en bloc*. In this way, the reference to the other minor prophets includes a testimony to Obadiah, Nahum, and Zephaniah. We should also remember that the books of Ezra and Nehemiah were originally a part of Chronicles. The Chronicles are referred to in the New Testament as being the Word of God.

This reduces the number of Old Testament books not quoted in the New Testament to three, namely, Esther, Ecclesiastes, and the Song of Solomon. There is abundant evidence to prove that these three were accepted by the Jews as being a part of Holy Scripture long before the lifetime of Christ. This testimony, together with that of the New Testament, establishes the position in the canon of all of the Old Testament books.

To substantiate the foregoing, may I quote the testimony of Josephus, the historian, who writing in A.D. 100 said, "For it is not the case with us to have vast numbers of books disagreeing with one another. We have but twenty-two books containing the history of all time, books which are justly believed in." You will notice that he speaks of twenty-two books, whereas we have thirty-nine in the Old Testament. The reason for this apparent discrepancy is that the twenty-two books were then further divided, bringing us to the total number of thirty-nine. Our thirty-nine books are exactly the same as the twenty-two books to which Josephus refers.

The final testimony to the Old Testament is that given by Christ our Lord, who declared that the Scripture must be fulfilled even to its jot and tittle (Matt. 5:17, 18). He used the Scripture to defend Himself against the temptation offered by Satan (Matt. 4). He was subject to the Old Testament Scriptures. He endorsed the entire canon of the Old Testament to say that the law, the prophets, and the Psalms speak of Him (Luke 24). We who follow Him can have no other attitude toward the Old Testament than His, namely, to believe that it is truly the Word of God.

INASMUCH AS ALL OF THE NEW TESTAMENT WAS WRITTEN AFTER THE ASCENSION OF CHRIST, IT CONSTITUTES A PROBLEM THAT IS TOTALLY DIFFERENT FROM THAT OF THE OLD TESTAMENT.

Christ had the Old Testament Scriptures and endorsed them, as we have already seen. Did He make any promise that the New Testament would be written? If so, to whom did He make that promise? Were the writers of the New Testament aware of the fact that they were writing Scripture, and is there any evidence in the New Testament to indicate that the apostles accepted the writings of others as Scripture? Upon the answer to these questions will depend much of the authority of the New Testament itself.

The Lord Jesus definitely promised that He would complete the revelation of God (John 16:12-15). "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

There are those who would teach that

this is a promise given to Christians of all ages to the effect that the Holy Spirit will guide Christians into the knowledge of the truth. When we examine the content of this promise, however, we discover that it cannot be so interpreted. God does promise to guide us in our study of the Scripture. But this is a specific promise made to the apostles that God, by the Holy Spirit, would lead them into all truth. It can mean only that the Holy Spirit would complete the revelation of God, and that the apostles were to be the chosen instruments to receive and transmit that revelation. Our Lord also promised that the Holy Spirit would enable the apostles to bring to mind all things that He had taught them (John 14:26).

Having made these promises, our Lord prohibited the apostles from entering upon their office prior to Pentecost (Luke 24:49; Acts 1:4). They were not allowed to preach; neither were they allowed to write until after the Holy Spirit had been given.

The writing of the New Testament corresponds with this promise and prohibition by Christ. All of the New Testament books were written after Pentecost.

If we diligently study the Scriptures we will be impressed by the fact that the apostles knew they were writing the Word of God (I Thess. 2:13; I Cor. 14:37; Gal. 1:8; I John 4:6). None of these texts are such that they could be used by a mere preacher or expositor of the Word of God. We thank God for Bible expositors; yet we recognize that the ablest of them still sees "through a glass darkly." In these texts the apostles declared that their words were literally the Word of God. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37).

There are other Scriptures in the New Testament which indicate that the apostles recognized the writings of other New Testament authors as being, indeed, the Word of God (I Tim. 5:18; II Pet. 3:15, 16). This recognition is most important. It not only gives apostolic endorsement to the writings of books of the New Testament, but proves that these books were

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Kevatone Photo



Glory and Glamor

By LeBaron W. Kinney

THE HEBREW WORD for glory used most in Scripture is *kabod*, the root meaning of which is heavy. From this significance, things which are heavy are worth-while and valuable, as things which are light in weight are without value. From this root meaning we can understand how glory, *kabod*, signifies real worth. Glory is associated with a bright shining light. Things in this world shine when they reflect light from the sun, but the shining glory of God speaks of His intrinsic worth.

When Stephen made his defense to the unbelieving Jews, his face was lighted up with glory, so that "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). Not only was the glory of God shining in Stephen's face, but it was his text also. He began with Abraham. "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charan, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee" (Acts 7:2, 3). Abraham was called by the God of glory, and "he went out, not knowing whither he went."

The Jews who heard these words of Stephen would remember how the same God of glory had led the children of Israel by His glorious presence in the Shekinah cloud through the wilderness. Stephen went on to tell of the twelve patriarchs, and then of Moses, the deliverer, who saw the burning bush and heard the voice of God.

Stephen followed the history of the dwelling presence of God with His people, saying, "Our fathers had the tabernacle of witness in the wilderness. . . . But Solomon built him a house. Howbeit the Most High dwelleth not in temples made with hands" (Acts 7:44, 47, 48). His point, as he spoke under inspiration, seemed to be that the same God of glory had sought to dwell with His people of old, but that they had always resisted Him. The Son of God was the same God of glory, and now they had become His betrayers and murderers.

The scene closes with Stephen looking upon this very God of glory. Even as they beheld Stephen, some of the glory light flashed down upon Stephen's face. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadily

Seeking for glamor?
Every Christian will
shun it after reading
this arresting article



Harmon

fasty into heaven, and saw the glory of God, and Jesus standing on the right hand of God. . . . And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit" (Acts 7:54, 55, 59). Again the Jews had resisted and rejected the glory.

THE NEXT CHAPTER OF ACTS begins with the story of Paul, and the ninth chapter tells us how he too saw the glory of God as he looked upon the Lord Jesus who appeared to him. There shined a brightness around Paul which was above the brightness of the midday sun. Paul could not see "for the glory of that light" from heaven.

There can be no doubt that this was the same God who appeared in the Shekinah cloud of glory and led the children of Israel through the wilderness. The Hebrew word *Shekinah* comes from a root meaning to dwell. The word used in the

New Testament Greek to represent dwell and tabernacle is found in John 1:14, "And the Word was made flesh, and dwelt among us [or tabernacled among us], and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Here we are reminded of the tabernacle, the glory-cloud, and the One who dwelt in that tabernacle and cloud of glory.

The glory came down at His birth and shone round the shepherds. He manifested forth His glory in His mighty works and words. His glory shone brightly on the mount of transfiguration from the same glory-cloud.

Many times this glory was called "His glory." When He called His disciples He said, "Follow me," as if He spoke from the glory-cloud of old. Then as the disciples stood on the mount of Olives and watched Him as the same glory-cloud received Him out of their sight, would not the words He had spoken to them only a few days before still ring in their ears, "I go and prepare a place for you . . . that where I am, there ye may be also" (John 14:3)? With the thoughts in their minds of how Israel followed the cloud, would they not see that this was a climax of all that the cloud dwelling with Israel had meant? Some day the Church shall go up and follow Him into the glory.

THIS THOUGHT OF HOW THE GOD OF GLORY has appeared to us and how we too are following the One who is the Glory goes all through the New Testament. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). He has not only shined into our hearts, but His glory keeps shining there, with the effect that we are being changed by the power that results from beholding the glory. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

The glory is placed before us as our object. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "That, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:13). "Who hath called us unto his eternal glory" (I Pet. 5:10). "Whereunto he called you by our gospel, to the ob-

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taining of the glory of our Lord Jesus Christ" (II Thess. 2:14).

Like Israel in the wilderness, the glory should be ever before us, the glory of His presence. This seems to be the thought of James 2:1: "Have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons?" The passage seems to us to read literally, "Have not the faith of our Lord Jesus Christ, the Glory, with respect of persons." If we are following the Glory there will be no respect of persons. Some have thought that James teaches law at the expense of grace, but they have not noticed that the glory of God in the Lord Jesus Christ is put forth as our object here.

Let us consider again the cloud of glory in the wilderness. It was necessary that watchful eyes should always be fixed upon that cloud, for at any time of the day or night it might move and they must be ready to follow it at once (Num. 9:21, 22). How comforting it must have been for the Israelites to look up and see the Shekinah cloud of God's presence covering and protecting them. It spread itself out to protect them from the heat, and also no doubt from the powers of darkness in the air above them. Satan is called the prince and power of the air.

Paul seems to have had this thought of the protecting presence of God in mind when he spoke of the "messenger of Satan" that had been sent to buffet him lest he should be exalted above measure. "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:8, 9). The marginal rendering in the Revised Version reads, "Most gladly therefore will I glory in weaknesses, that the power of Christ may spread a tabernacle over me."

This Greek word rendered "spread a tabernacle" is from the same root we have mentioned, which may speak either of the dwelling of God in the tabernacle, or in the cloud of glory. We, as Israel was, are protected by the abiding presence of God.

Again we read, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you" (I Pet. 4:14; see also Rev. 7:15, R.V.).

So we are comforted just as Israel was by these thoughts. They rejoiced in such passages as, "He spread a cloud for a covering; and a fire to give light in the night" (Ps. 105:39). Of Benjamin it was said, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long" (Deut. 33:12). To which we respond, Praise His holy name! But those who resist and reject this glory of God have turned to a substitute.



Rose-covered cottage at Siasconset, Nantucket, Mass. Gendreau photo.

THE UNSAVED ARE NOT ABLE TO UNDERSTAND the glory of God. "The light shineth in darkness; and the darkness comprehended it not" (John 1:5). There is no beauty in the Lord Jesus for them, that they should desire Him.

But this is not all the sad story, for they are following a glamor of Satan. The dictionary defines glamor as "an interest in, or association with, an object or person, through which the object or person appears delusively magnified or glorified; a deceptive or enticing charm. It may be something in sight."

Modernists, and those who have cast off the old faith in God's Word, often speak with apparent feeling of what they call "following the gleam." They do not always explain what they mean, but from their teachings we gather they are looking forward to a realization of their ideals of a man-made Utopia without Christ. This is a deception of Satan.

When Satan tempted our Lord, we read that he showed Him "all the kingdoms of the world, and the glory of them" (Matt. 4:8). This is the view of the world which Satan is constantly trying to place before men to deceive them. Our Lord was not deceived. He could say for our comfort, "I have overcome the world." To men under the spell of Satan the "things of the world" are made very attractive.

One look at the vile practices of some men of the world, that are considered attractive, would make a man of God turn away in horror and disgust. One would think that a young man or woman who had been brought up in a Christian community would be sickened at the sight of the glamor of a drinking or dancing party, where some of the men and even the women have fallen upon the floor and rolled in their own vomit. But such is the awful power of Satan that while the first sight of such things does produce a shock, a constant companionship with those who are under Satan's spell has the effect of gradually bringing

them under the same evil power. First they are said to abhor, then to tolerate, and then to embrace those same wicked practices, and finally they delight in the fellowship of men and women who at first appeared to them in their true light as hard and degenerate.

THIS THEN IS THE SUPERNATURAL POWER OF SATAN which grips those who follow the glamor, and it is the very opposite to the power of God, which lifts and helps those who follow the Lord Jesus Christ, the *Glory*. God changes those who behold the *Glory*, and Satan certainly changes the man who follows the glamor. Those who follow our Lord are changed into His image, not all at once, but "from glory to glory." Those who follow the glamor are also being changed to the image of Satan.

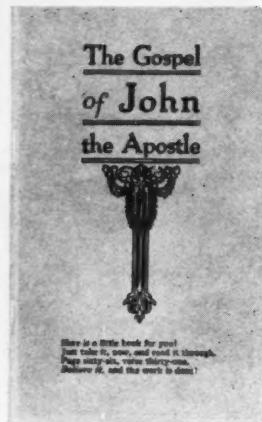
The *minds* of those who follow the bright lights of the world are quickly changed. They begin to think that these wicked practices are advanced, broadening, and up to the times. They will sneer and scoff at those who live a quiet, godly life. They pity them and say, "If they could only get out and see the world, it would broaden them and give them larger ideas."

When you hear young folks talk like that, usually they are coming under the power of Satan. See the world, indeed! Is not this the same world which Satan showed to our Lord Jesus, and the *glory of it*?

Satan can cast a glamor over a woman in sin that will draw his victim like a great magnet. The very mannerisms of those who smoke and drink and dance appear to Satan's dupes in a false, attractive light.

When we consider the grip the tobacco habit has upon millions of people, generation after generation, together with its dark history, as it comes to us from the religious rites of demon-worshiping Indians, it all speaks loudly of the fact

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The Little Book

By Walter F. Clowes

The greatest business in
the world is soul-winning,
and you can do it!

PARDON ME, but may I ask you a question?" I have for years asked this simple, attention-compelling question of men of all sorts, under almost every variety of conditions—chauffeurs, trainmen, subway employees, change-booth operators, elevator operators, gas station attendants, soldiers and sailors, and others, as the Spirit of God indicated.

The reply has always shown immediate interest, and I have proceeded with a simple formula which I have found to be comprehensive and fruitful, as follows:

"Do you read the Bible any?"

A few say "Yes." Others, "I haven't time," and some say, "I don't believe it."

To all but the latter the next question is, "Are you a Christian?" Various replies are, "I attend the Methodist Church"; "I am a Catholic"; or "I'm not a heathen"; and some say, "Yes."

Then the third and final question to the one whose reply was in the affirmative is, "Have you accepted the Lord Jesus Christ as your Saviour?"

All three questions result in definite openings for definite follow-up.

NO MORE THAN ONE MINUTE is required for the use of this simple formula, and because its easy progressiveness contains nothing of an irritating nature, the one questioned quickly stands revealed as to whether he is saved, leaving the way open for constructive procedure. Now and then an encounter has resulted in a profession of acceptance of salvation, but many have at least accepted a Gospel by John, with a promise to read it, thus providing for prayer follow-up.

I have always regarded the procedure as simply a "seed sowing" effort which, under God's promise as to the effectiveness of His Word, would surely bear fruit, especially because of supplementary prayer on my part. I have never kept count of the copies of John's Gospel so distributed since 1920, but I have been conscious of an assurance that my heav-

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Golden Nuggets for Bible Students

By KENNETH S. WUEST

THE PERMANENT RESIDENCE OF THE HOLY SPIRIT

One of the most obscure verses in the Authorized Version is James 4:5: "Do you think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy?"

The word "spirit" should be capitalized here, for the Greek word translated "dwelleth" makes it clear that it is the Holy Spirit who is in the mind of the inspired writer.

The Holy Spirit is infinitely meticulous in His choice of the Greek words in the New Testament. *κατοικέω* (*katoikeo*) means "to dwell, to settle down"; *κατοικίζω* (*katoikizo*), "to cause to dwell, to send or bring into an abode." The second verb is used here. The Holy Spirit did not of His own volition come and take up His residence in the heart of the believer. He was sent by God the Father in answer to the prayer of God the Son (John 14:16).

The verb *oikizo* has the same stem as the nouns *oikos* (*oikos*) and *oikia* (*oikia*), the former referring to one's household establishment, that is, the home and its inmates; the latter, to the structure only.

Thus, God the Father caused God the Holy Spirit to take up His residence in the heart of the believer and make it His home. That means that it is the believer's responsibility to provide a congenial atmosphere and environment in which the Holy Spirit will feel at home, a heart free from sin, a heart fully yielded to Him. If he does not, the Holy Spirit lives in his heart in a grieved state.

The preposition *κατά* (*kata*) is prefixed to the verb. The root meaning of this word is "down," giving the idea of permanence. The tense is aorist, the tense of finality. Thus we translate, "The Spirit who has been caused to take up His permanent residence in us once for all."

The word "lusteth" is from *ἐπιποθέω* (*epipotheo*), which means "to long for, desire, to pursue with love, to long after." The Holy Spirit, resident in the heart of the Christian, pursues that Christian with love. He longs after him. He longs to control his every thought, word, and deed. He longs to control his reasoning powers, his will, and his emotional life, all in order that He may fulfill His office work in giving that Christian victory over sin and produce in his life His own fruit. He longs to control the believer in order that He may minister the Lord Jesus to that Christian, and through him to others. This longing which the Holy Spirit has is a longing to the point of envy, a holy envy lest the evil nature control the believer for the purpose of sin.

The text in a fuller translation reads, "The Spirit, who has been caused to take up His permanent residence in us once for all, longs after [us] with a longing to the point of envy."

Moody Monthly



By Rev. Charles T. Cook
Editor of *The Christian*, London, England



HOUSES AND HOMES

No FEWER than 4,500,000 dwellings in Britain have been destroyed or damaged by enemy action to date. This is an average of one in three for the whole country, which means, of course, that the proportion is much higher in the target areas. In one township in the Greater London area, only one house in every five escaped damage.

However important the provision of houses may be, a more urgent and complex problem is that of *home* building, and this is a primary concern of the churches. War conditions have tended to loosen the bonds of home and family life on a scale never before experienced. Not only have millions of young men and women been drafted into the forces, but millions more have been sent away from their homes to work in factories or on the land. Moreover, hundreds of thousands of children have been moved out of danger spots at various times. While the great majority of the dispersed families will come together again, yet the grim fact must be faced that the upheaval has brought about many moral tragedies. The divorce figures for this past year have been alarming.

I am not suggesting that this problem is peculiar to Britain; in varying degrees it exists in every country. Some words of King George V, uttered not long before his death, have universal application. "The foundations of national glory," he declared, "are set in the homes of the people. They will remain unshaken while the family life of our race and nation is strong, simple, and pure." If we would preserve society from corruption, and the nation from decay, we must guard the sanctity of the home. And that, we believe, can be done effectively only as we inculcate the teaching of the Scriptures on this question.

This world conflict is enforcing another lesson, namely, that as the ideal of national life is that of an enlarged family, so the divine plan for the world is that of a family of nations, united in the bonds of brotherhood under the sovereignty of Christ as King.

The world will never know true peace and concord until nations conform their policies to the words of the Saviour, "Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant" (Matt. 23:10, 11).



The peace of mind which comes from a regular income and provision for the future may add years to your life. *Figures prove that owners of annuities are longer lived than the average person.*

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A PRAYER

By Walt Filkin*

Dear Lord, this prayer ascends today
For those who fight in foreign lands,
Who seek Thy guidance as they pray
In foxholes digging in island sands.
In airplanes winging high above,
On battlefield, in submarine.
Envelop them with Thy great love;
Be Thou their Guard and Guide un-
seen.

Give them strong faith to trust in Thee,
To lay their burdens at Thy feet;
The knowledge that on land and sea
Thy help and counsel are complete.
Make them serene in heart and soul,
Extend the courage they require;
Sustain them, Lord, until the goal
Is reached through all the battle's fire.



AMERICAN BOYS OUR HEROES

"The American boys are real heroes to us, truly instruments in the hands of the Lord for our deliverance," writes Mrs. Fernie W. Naylor who, with her husband and three children, has been interned by the Japanese, after serving as a missionary in the Philippines for some years. "We were all rather thin when the boys reached Manila and we were released from our long captivity. However, we have gained steadily after one month on the wholesome food provided by the American Army. We have been on a slow starvation diet for some months past under the Japanese, the last few weeks receiving less than a thousand calories per person per day. Malnutrition, beri beri, etc., have taken their toll."



MEET MY CONGREGATION

By Chaplain Farrell E. Evans, A.U.S.†

DURING the service, I felt the presence of God in a precious way. After the message, I spoke a few additional words, saying that I believed God was present to hear and answer prayer. To those who would welcome help, I gave an invitation to see me after the benediction. As the meeting broke up, several expressed appreciation for the words that I had spoken.

One tall infantryman lingered to talk with me. In substance he said, "I have been wanting to know how to be saved for a long time. I have my Testament here and you can see that I've used it. Friday night in my pup tent I prayed

*Mr. Filkin is an attorney in Kansas City, Mo.; he is the father of Dr. W. Warren Filkin, Jr., a member of Moody Bible Institute faculty.

†Chaplain Evans is serving in a field hospital overseas.

that God would arrange to have us moved so that we could spend Sunday in a warm, dry building and have an opportunity to attend service. Saturday we moved into this building next to your hospital, and today I have heard your message. God has surely answered my prayer and I believe you can help me."

That very hour he received assurance of salvation and went on his way rejoicing.

One morning I encouraged those feeling their need of Christ to remain after the service. An officer paused to ask if I could help a man who wanted to join a church. I assured him that I could if he would send the man to my office that afternoon.

At the appointed hour the young man came. He was a short, husky tankman. Evidently he was concerned about his soul's salvation and it was being manifested by his desire to join a church. After talking with me a while and then accepting Christ as his Saviour, he said he could now see that to be saved was the main thing, and that he would have plenty of time to join a church later.

Just before leaving, I asked him if I could hold his M-1 rifle in my hands just to see how it felt. While I was admiring it, he mentioned that its weight was nine pounds. Just the day before I had received word from my wife that our nine-pound youngster had arrived! When I began to lift the M-1 up and down meditatively, he asked me to explain the reason for my strange interest!

In my congregation there are no civilians, no children, no old men—just a solid group of soldiers and a sprinkling of nurses. Many shades of Protestantism are represented.

Some will tell you that they do believe, and always have believed, on the Lord Jesus Christ, while it is quite evident from their own admissions that they know nothing of the consequent salvation which Paul spoke of in Acts 16:31 as necessarily flowing from faith.

Many do not differentiate between believing merely with the mind and believing with the heart. There is a difference, and the teaching of God's Word will substantiate that fact. In a complete faith there is an intellectual conviction or apprehension by which I take in, as it were, the object proposed to me, assuring myself of its character and trustworthiness.

Many fail here because they do not even intellectually apprehend the true character of the provision made in Christ to meet their case. We must know God's plan of salvation; we must assent to God's plan of salvation; and finally, we

must appropriate it and apply it to our personal needs. Knowledge, agreement, and appropriation are essential ingredients in founding a real Christian faith. In this ministry we must educate continually, "for faith cometh by hearing, and hearing by the word of God."

The members of my congregation are my friends. We have eaten K-rations for midnight lunches and chatted about the folks at home. We have taken trips to big cities, trips to bloody battle pockets, sightseeing trips, and crossed France in the same convoy. The speedometer reading on my jeep shows that I have traveled upward of ten thousand miles in France, and some of my congregation have always been with me. They have confided in me and asked counsel on every conceivable subject that might arise in the minds of men at war.

In my congregation, I have a friend who reads Hebrew. The other day he found an old Hebrew Bible. So we got together, he translating direct and I making comparisons from my King James Version.

Another friend is a cook. New Year's Eve he spent the evening with me. He felt certain that by doing so he'd steer clear of a lot of wrong-doing.

My assistant is a jolly good fellow and is always an inspiration. Another, from Virginia, is always out to services and brings a group along. Everyone in the organization is known quite personally. Here I have friends whom I'll never forget.

Friendships are developed among patients. In this hospital they seldom stay more than ten days. But during that time I have opportunity to see them often, and they really appreciate those bedside visits. Some of them have my home address and they expect to see me back in the States after the war.

When I go through a ward, I feel that some time I may see an old schoolmate of bygone days. A nurse in one hospital administered medical aid to her own brother for a whole day before it was generally known.

When I was first assigned back in the States, the attendance at services was rather small. For several months this continued. Then one Sunday morning a good crowd turned out. And the men were all from my own unit! Good attendance has continued ever since, but I often wondered what happened to bring about such a sudden change.

Several nights ago one of my congregation gave me an explanation. He asked, "Chaplain, do you remember when you were holding services back in the States and just a meager handful would come?"

"Yes," I replied, "but I've never been able to figure out the sudden change."

"We were talking about it one night in the barracks," said the soldier. "We felt that you were doing everything you could for us and our absence made it appear as if we were ungrateful. So then and there we all agreed to change the situation."

It has been a real privilege and an adventurous experience to be the pastor of this congregation. I would like to see many put their trust in Christ. Perhaps you who read this article will pray to that end.



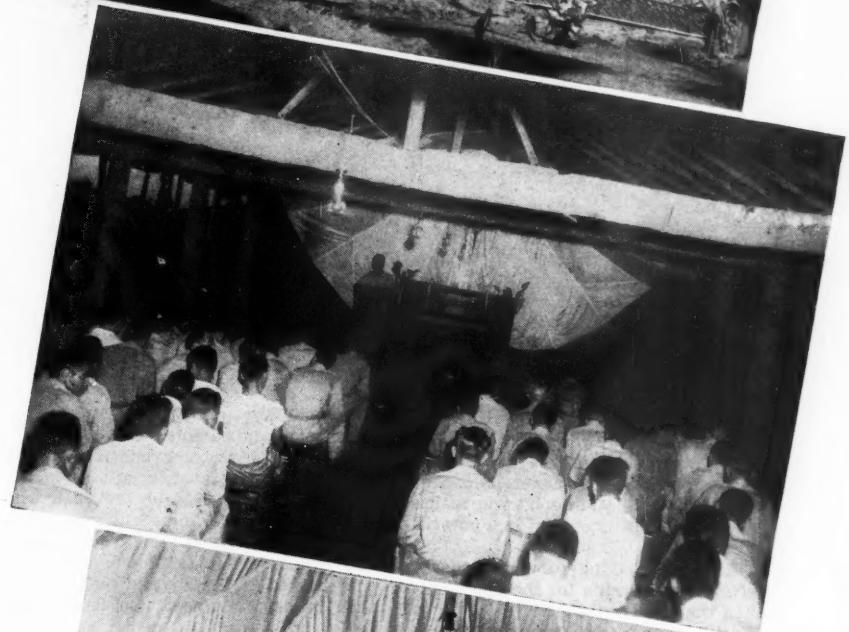
In the Philippines

The Philippine Islands are a land of many old and beautiful churches, but more beautiful than any old Spanish cathedral to Capt. James N. Easterwood, chaplain of the Fifth Air Force Service Command, is the little chapel built by his soldier congregation.

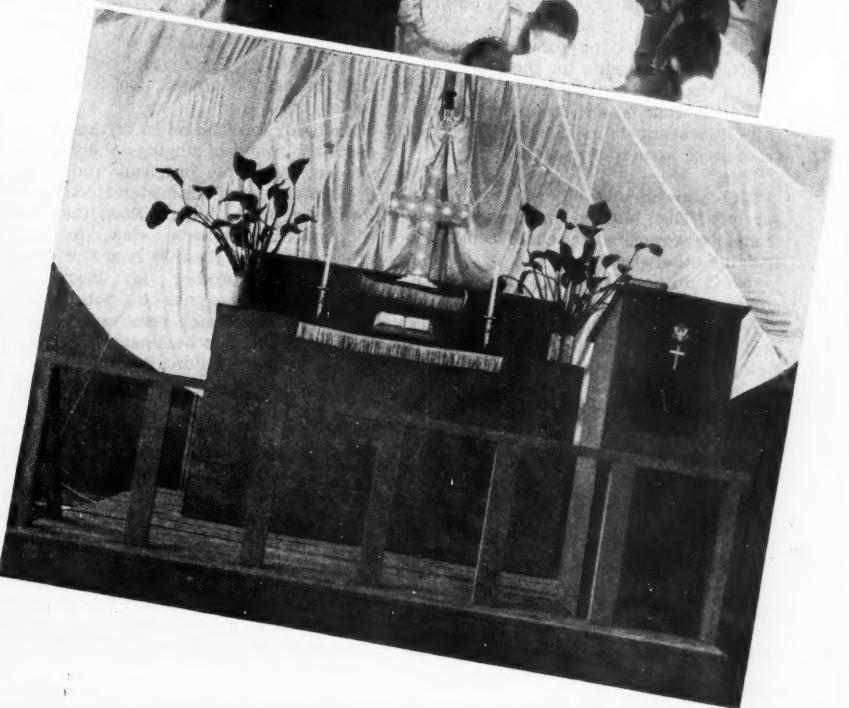
Located in a grove of palm trees, the chapel demonstrates that the soldier-mechanics can turn their ingenuity and workmanship to pursuits other than the repair and maintenance of fighters and bombers. The "pews" in the chapel are former crates for fins for 500 pound bombs; the altar is built of wood salvaged from packing crates; the canopy for the altar is a white silk parachute no longer safe for use.

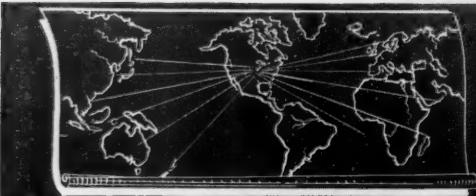
A graduate of Hardin-Simmons University of Abilene, Texas, and of Southwestern Texas Baptist Theological Seminary, Chaplain Easterwood attended Moody Bible Institute. Prior to entering the service in December, 1942, he served parishes in Oklahoma and Texas.

—Fifth Air Force Command photos.



Chaplain Easterwood





MISSIONS



Chungking, capital of China at war, lies at the junction of the Chia-ling and Yangtze rivers. A view of the waterfront. Acme photo.

WHAT? NO BIG ROBE?

WHAT do they pay you?" "Two shillings [about fifty cents] a week," came the quiet answer.

"Two shillings! Man, don't you realize you could get ten times that in a government school?"

"I am not teaching for the money I receive. I am working for the Lord," answered the mission teacher.

"And is that what you wear?" scornfully indicating the neat white shirt and trousers of homespun material.

"Yes."

"But you have a big robe at home, surely." The Moslem visiting teacher from the government school could not imagine otherwise.

"No. I do not need a big robe. This is sufficient."

The Moslem gazed at him in silence and finally said, as he turned to go, "I never thought there was anything to this Jesus way, but there must be, for a man to be willing to work for two shillings a week and not even to have a big robe to wear!"—Josephine M. Roscoe, in *The Sudan Witness*.

"LISTEN, MY BROTHER, JESUS HAS COME"

It was market day and the quiet, barren village square was teeming with life. Brass merchants had already placed their glittering wares on the wooden shelves. Nearby, in the sunlight, gayly colored

homespun waved their gorgeous brightness from bamboo poles.

This was a welcome contrast to the dirty garments of the poor and to the clean white garments of the rich, who were surging back and forth among the stalls. Off to one side the oxen, buffalo, and camels lay munching dry grass as they basked in the hot sun resting from their burdens of wheat, rice, lentils, and barley.

Suddenly into the midst of this market came the sound of singing—the voices of women. A couple of clean and neatly dressed women of Hindustan stood by the lowly vegetable vendors. Soon they were hidden from general view, for men crowded around them to hear the words, "Listen, my brother, my Jesus and Saviour has come into the world." This refrain followed each verse calling more and more to come and hear of the love "which drew salvation's plan."

They quietly listened to the song and message. Something was awakened in their souls; a sweet odor from Christ was sensed as they murmured, "Can it be for us?" A few answered, "Oh, let's go on." Some left, but most of them lingered to buy Gospel portions which would give them more light. Yes, they would read it, or have it read to them. Others asked deep questions.

Finally they parted, some to read the Gospel aloud as they went, and others musing aloud. "I never knew before that

the Creator loved me." The two courageous witnesses breathed a prayer and moved on to other sections of the great market place to repeat the old story until they had covered every part.—Olive M. Newman, in *The Missionary Link*.

CALLING HER BLUFF

"I won't believe, I won't believe, I won't believe!" Granny Chao said, stray locks of her snowy white hair bobbing up and down with every shake of her determined head, as she came in and sat down by the side of the missionary.

"What is it you won't believe?" quietly asked the missionary as she reached over and gently patted the wrinkled old hand. But the old tartar didn't know! In fact, she was somewhat taken aback at having caused so little disturbance.

She was a dear old woman, for all of her spice and determination not to listen. She fidgeted for a time, and then withdrew to her own little hut, but not far away, where she was followed by the missionary as soon as she could slip out unobserved.

Cornered in her own home, where there was no audience to be shocked at her audacity, the old dear found herself listening to the blessed truth which could make her free. She became quite wistful and the missionary found a warm and hungry heart behind all the bluff. She had been accustomed to bullying all her family into doing what she said, and found it quite disconcerting when her daughter-in-law decided she wanted to learn the Christian doctrine.—*China's Millions*.

NO ONE NOTICED HIM

A woman who seemed definitely to enter into newness of life had her heart prepared to some extent by her twelve-year-old son who had just died. Every afternoon, on his way home from school, he used to stop off at our preaching chapel on the main street, and listen to the gospel. His mother sometimes urged him to come straight home from school, but he replied that he could not but go and hear more about Jesus. Now we dare to hope that he may be with Him, and that his mother will see him again. No one seems to have even noticed the little fellow at the street chapel. It makes us wonder how much fruit there will be for eternity which we know nothing about.—*China's Millions*.

GOVERNMENT FINANCED BY THE BEGGING BOWL

A wealthy Korean subscribed 5,000 *yen* to some cause solicited. That afternoon the solicitor returned accompanied by the head of the dreaded gendarmes or military police. They had come to settle an argument it seemed. The gendarmes chief

was sure a mistake had been made and that the subscription was intended to be not 5,000 *yen* but 15,000 *yen*! Was he right? Yes, a very short call proved that he was right. Intimidation and compulsion rule life in Korea.

All this "begging" is from and for the various branches of government. It is quite separate from and in addition to the exaggerated forms of official graft. Police protection of vice, permits for building, shipping, sales, for everything may, as in other lands, be had for a price or for several prices; but government begging reaches from children in school asked to give a spoonful of rice and farmers' wives asked for their kitchen utensils, on through store and bank, school and church, to whom go government beggars, assured that so long as they hold the club as well as the beggar's bowl, they will not return empty-handed.—*The Voice of Korea.*

CONTAMANA WAKES UP

Contamana is a sleepy little village of 2,500—just a clearing out of the jungle along the banks of the Ucayali River, one of the main tributaries of the great Amazon River. Life there went on in its own droll way. Even graft and squandering were prevalent, since that method of getting money required little physical exertion.

Occasionally a two-page newspaper some two weeks old found its way into the hands of one of the officials. True, they had heard about radio, but that was the extent of progress and ambition. The villagers were content to raise just enough produce and to fish for just enough to sustain their bodies.

One day the town lifted their heavy ears and opened their eyes a little wider. "Gringoes" had come to town, and, strange thing, they weren't businessmen. They rented that old house of Juan Arevalo's and began to hold meetings. Since there was no newspaper, not even a show, nor social gatherings, a goodly number of the people decided to go out and spend an hour or so to hear what these foreigners had to say.

The gospel had come to stay. "True, the meeting house is well filled every night," said the city councilmen to one another, but nothing to worry about, only a few were embracing that religion of the foreigners.

Teachers and wives of the upper crust of town found it profitable and convenient to gain the friendship of the American lady. That mail order catalogue was the most marvelous thing that had come to Contamana. With it they were able to keep a step ahead of the Morenos and Rengifos.

The Word of God was given forth faithfully. "It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it," is the promise of God. And it began to bear fruit! A group of boys and young men banded together, and, determined the gospel is the truth, went to the missionaries to tell them they believed and wanted to follow Christ.—Elizabeth Wheeler, in *Amazon Valley Indian.*

When "Johnny" Comes Home to STAY



WHEN all the "Johnnys" come home from the four corners of the earth—oh how welcome they will be!

But our responsibilities to them will not be over. In one sense they will just be beginning. We must help these boys, who have seen life and faced death from the Arctic to the Tropics, pick up and knit together their peace-time associations. Our towns—our homes—our churches must be in order.

Our churches especially must be ready and equipped to welcome and to aid them because religion has taken on new reality for them. They have prayed, read their Bibles and sung hymns with an intensity of meaning and earnestness which many 'home-front' Christians have never known.

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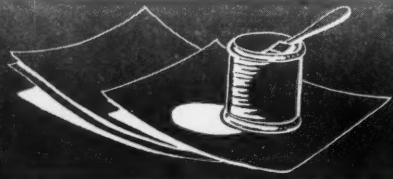
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BIBLES FOR RUSSIA

THE American Bible Society and the British and Foreign Bible Society have been watching the situation in respect to Russia and the Bible with eager and careful attention. It is of the most profound interest to these societies, which have in the past been active in the supply of Russian Scriptures as far as was possible.

No evidence has been found thus far by either society that Scriptures can be shipped into Russia, nor any clear indication that aid, financial or otherwise, will be welcomed. There are possibilities that it might be resented. Upon the possibility of aid the societies initiated careful inquiry a number of weeks ago, to which response is not yet in hand.

As soon as it is clear that there is a valid possibility of supplying Scriptures to the Russian people, the American Bible Society will instantly seek the funds required. Until then it does not feel itself warranted to appeal for resources, or to claim the possibility of achievements genuinely in doubt.—*News about the Bible*, American Bible Society.

"BEGINNING WITH ME"

Dwight L. Moody once confessed that he had more trouble with himself than with anyone else he knew. Who will

not say the same?

It takes a good man to see his own faults, and a better man to keep everlastingly at the business of correcting them.

There are no end of people standing ready at any time to grapple with any problem under heaven, just so long as it does not begin with themselves. They talk glibly about world peace, when the fact is they cannot get along with their own neighbors. They offer novel plans for the cure of every social ill, but these plans always apply to the other fellow. Such people need the humility and insight of the old fellow who rose in prayer meeting and said, "Lord, let Thy kingdom come, beginning with me."

Quite in keeping with Moody's honest confession is the item found in the diary of Longfellow under date of August 5, 1860: "John Ward of Cambridge preached a good sermon this day. I applied it to myself."—*The Bridgeport (Conn.) Post*.

of Carneys Point, N. J., who declared that the American people "like their religion served hot."

He said, "One of the reasons why churches are dissolving congregations a little more than twice as fast as they are being organized is our lack of passion in presenting the gospel. The American people are emotional folk. They like their idealism, their patriotism, and their religion served hot. A lot of us Presbyterian ministers have the emotion educated out of us. Somewhere in the long course of preparation for the ministry our passion has grown cold. The people, unattracted by cool logic, turn from us to those who give them a warmer gospel, even if it be not so philosophically co-ordinated."

That is a very sensible, descriptive utterance. Church statistics indicate that the fastest growing sects in this country are those which place no rigid insulation around their emotions. These churches are multiplying, and their adherents are constantly winning large numbers of converts. It is the best sport of the highbrow to decry this type of emotional Christianity, but we do not find that the highbrow is very successful in winning souls to Christ. If a wrong condition may be cured by its antidote, then the excessive emotionalism on the part of some sects may yet serve to melt the icicles hanging from the chandeliers in some of our "cultured" churches.—*The Watchman-Examiner*.

A THOUGHT FOR THOSE WHO SIT AT THE PEACE TABLE!



THERE'S A WAR ON

Many Christians seem not to have heard about the world-wide war. They are greatly concerned about the conflict between the Allies and the Axis powers. But that there is another war of immeasurably greater scope and importance seems not to have dawned on them.

Theoretically, we all agree that when Satan committed his act of aggression and sought to wrest man and all creation from God, the latter immediately declared war. Since that day the earth has been and still is a gigantic battlefield. Here is really a world war. The battle line has been drawn. God, with Christ at the head of His army, including the Church, powerfully reinforced by the serried ranks of angels, is arrayed in mortal combat against Satan and his subject spirits, ably fortified by "carnal flesh."

We know that all fairly well as far as the theory of it is concerned. But as to the practice of it and our active participation in it, that's a horse of a different color. We sing with gusto and much spirit, "The Son of God goes forth to war," but fail to do much about answering the next words, "Who follows in His

train?" In our peaceful church assemblies we sing, "Onward, Christian soldiers," with genuine martial rhythm and, having finished the last stanza, we close the book and sit down. Period. One would think the war suddenly ended, just that easy and that quickly. Or that it was only an imaginary struggle of which we were singing.—*The Banner*.

OUR NEW LEADERS

Have you noticed that the true leaders of American thought and life are not now the statesmen, clergymen, educators, or philosophers?

The entertainers now are prominent in all national affairs. They make pictures, they sell bonds, they broadcast to millions, they endorse everything from cold cream to whiskey. If there is a Christmas celebration, do you hear the voice of a great church leader? Certainly not; you hear the silky tones of motion picture actress Paulette Potato and the supercilious, know-it-all speech of actor Robert Teabone.

If it is a great national holiday, shall we have the wisdom of a former President or senator? Certainly not. How stupid! We will listen to Commemorator Truly Love Russia, and Bob Soft Soap will make wisecracks about genuine Americans, and Bing Bumblebee will groan low down.

Youth today has its own list of gods and goddesses. Once William Jennings Bryan moved the multitude to nobleness; once Billy Sunday moved millions Godward. Today their places are being taken by actors and radio crooners.—*The Rod and Staff*.

CHRISTLIKE ANGER

A group of parents were discussing the bringing up of children: how difficult it is to be always in the right attitude, not to lose patience, to be tactful, not to get angry.

A mother among them threw a light bombshell by saying, "I think we ought to get angry sometimes." She felt that when things happen that are very bad, really serious, we ought to show strong disapproval, so that children will know that we really mean it and will understand that the matter is very, very serious. Was she right?

Properly understood she undoubtedly was right. Christians ought to get angry at times at certain things. Jesus did and He showed it, so that it is recorded of Him in Scripture in at least one place in the New Testament. We may not like to think of that, may want to soft-pedal it in the interest of fostering a certain conception of Jesus, yet no one can deny the fact. And when He became angry at times He did not thereby sacrifice any of His perfection as the incarnate Son of God.

So it is not in itself wrong to get angry, not all anger is forbidden. We can be good followers of Jesus our Lord and get angry at times, too; in fact, if we want to follow His example we ought to.—*The Banner*.

May, 1945



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GIL DODDS

THE FLYING PARSON

By Mel Larson

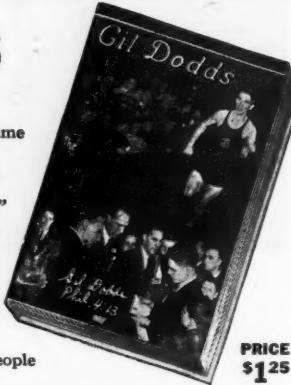
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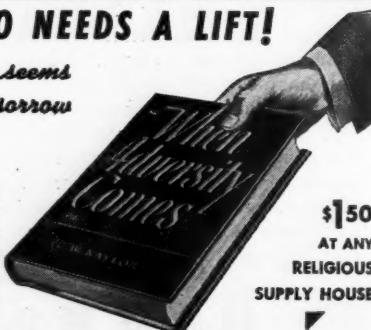
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swallowed up in sorrow

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Our Bible

[Continued from page 483]

immediately recognized as being the authoritative Word of God. In the former verse, the apostle Paul, quoting Luke 10:7, gives to the Gospel of Luke the title of "the scripture." In the latter passage, the apostle Peter gives the same title to the epistles written by Paul. How can we do less than adopt their attitude toward the New Testament writing?

While these endorsements do not include the entire canon of the New Testament, they are most helpful to us in recognizing the Word of God. Dr. Angus, quoting as his authority Wordsworth on the canon, says, "The apostle John, moreover, is recorded to have acknowledged publicly the authority of the first three Gospels, and added his own to complete them."

Thus, we see that Christ promised that the revelation of God would be completed; that He forbade His disciples to write until they had received the Holy Spirit; and that the apostles declared they were writing the Word of God, and that they recognized the writing of other apostles as being a part of the Holy Scriptures.

HERE IS ABUNDANT EVIDENCE in the writings of the early Church fathers to prove that the New Testament has always held the place of authority we now attribute to it.

Clement of Rome, writing to the Corinthians in A.D. 95, used material from Matthew, Luke, Hebrews, Romans, Corinthians, I Timothy, Titus, I Peter, and Ephesians. Ignatius in A.D. 115 used the four Gospels in his writings. Indeed, it can be proved that he had memorized parts of the Gospel of Matthew. In addition to this, he referred to nearly all of the Pauline epistles, I John, and I Peter.

A group of writings dated approximately A.D. 120, namely, *The Didache*, the epistle of Barnabas, and the writing of Hermas, witnesses to the Gospels and the writings of the apostles, and declares that these writings are superior to their own in authority.

Justin Martyr, who lived from A.D. 100 to 165, placed the Gospels as equivalent to the prophets. He quotes the Gospels, the Revelation, the Acts, six of the epistles of Paul, the book of Hebrews, and I John.

About this time there arose in the Church a heretic named Marcion. He rejected much of the Christian faith, and in order to sustain his views published a list of books that he admitted to be the New Testament. All of those books are now in the New Testament. It is interesting to indicate that it was necessary for him to publish this list in order to sustain his position. You can see readily that the reason was that the balance of the New Testament had already been recognized as being the Word of God.

Irenaeus, a disciple of Polycarp, who in turn was a disciple of John, has given a splendid testimony to the New Testament books. He declared that there are four Gospels, just as there are the four winds of heaven. In addition to this, he

quoted from the book of Acts. We also find in his writings more than two hundred citations from the Pauline epistles. In addition, he quoted several of the general epistles and also the book of the Revelation.

The crowning testimony to these books comes from that great hero of the Christian faith, Athanasius. "These [twenty-seven books] are the wells of salvation. Let no one add to these. Let none be taken away."

THE SUM OF ALL THIS is that by the inspiration of God and the providence of God down through the ages, we have been given the Word of God. This Word is our Holy Bible, a Book of books. All sixty-six books that comprise it are fully entitled to their place in the sacred Scriptures. These, and these only, are the Word of God.

Our Bible is the final authority for Christians in all matters of faith and practice.

There are those who seek to establish other things as the final court of appeal. To the mystic, only that is the Word of God which speaks to his soul. While we recognize that it is important that we hear the Word of God, yet it is unnecessary to call attention to the confusion that would reign were such a subjective experience to become the final test as to the voice of the Lord.

To the agnostic, nothing is to be admitted as the Word of God unless it is justified by human reason. This position elevates the intelligence of men above the revelation of God. In effect, it would destroy the very idea of a final revelation from God. The history of knowledge amply refutes the position taken by the agnostic. That which human intelligence denied one hundred years ago is well established in the field of knowledge and experience today.

To the ecclesiastic, the final court of appeal in matters of faith is the Church. While we recognize the value of the ministry of the Church as an interpreter of the Word of God, yet we know from the history of the Church that it is fallible indeed. It cannot serve as a satisfactory and final authority. Only the Bible can have that place.

Personal experiences with God must be in accordance with Holy Scripture. Reason may grasp the truth of God, but it cannot refute that truth. The Church may expound the Word of God, yet it can never be more than a mouthpiece by which that Word speaks to the world today.

To all of this rather technical testimony as to the validity of the Bible we might add the further testimony of Christian experience. Each of us who has accepted the New Testament and received Jesus Christ as Saviour has the further evidence of his own Christian experience to prove that the Bible is truly the Word of God. Let us read that Word. Let us read it devoutly and continually. Let us also obey that Word. Then, let us make that Word the great foundation upon which we build all our hopes and all the service we render in Jesus' name.

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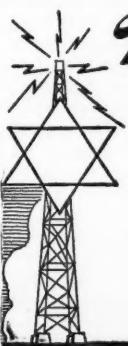
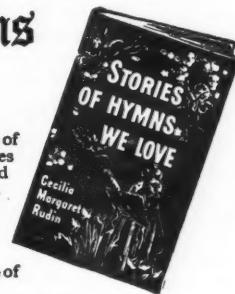
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JESUS AND THE SWORD

P.H., Fortuna, Mo.

Question: Will you please explain the words, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). In Luke 12:51, in the same connection, the word "division" is found instead of sword.

Answer: The word "sword" here has no connection with war as such. It must be taken in the same sense as "division" (Luke 12:51). The Lord Jesus knew that His coming and acceptance would result in strife and division even within the family circle, especially among the Jews, as it frequently does to this day. He indeed came to bring peace (Eph. 2:14), and is the Prince of Peace (Isa. 9:6), but the strife would be occasioned by those who reject Him. He is, therefore, simply stating the truth in the form of a seeming paradox, by which this strife and division are stated as a purpose and to be accepted for the greater good that lay beyond them.

The word "sword" may be taken here also in a narrower setting, as referring to the Jews in their land (Matt. 10:5, 6). They were thinking of Messiah's advent in terms of *national* liberation and *material* prosperity. But Christ had not then come for such a purpose. And since they would not receive Him as Redeemer and Saviour from sin, He foresaw for them the Roman sword and destruction in rejecting Him as the culminating act of national disobedience and rebellion.

—P&PQ—

CONVERSION OF THE NATIONS

A.S.M., Peoria, Ill.

Question: What is the meaning of Zephaniah 3:9, which reads: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Answer: This speaks of the conversion of the nations to God at the time of the millennium. The words, "the people," should be translated "peoples." It is distinct from the usual word for nations, or heathen. There is a reversal here of the judgment at Babel which divided the peoples and multiplied languages. There is now one language or "a pure lip," as the Hebrew states it, the evidence of a pure faith, with which to call upon the Lord. They also serve Him with "one shoulder," as the Hebrew states it, another expression of unity, evenness, and steadfastness, as contrasted with the division, enmity, and confusion of Babel. An earnest of this event, yet to be, was given at Pentecost in the fusing together through the Holy Spirit into one body of many tongues in the language of faith and love.

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TIMOTHY AND WINE

G.H.P., Darlington, Ind.

Question: Does the passage of Scripture, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23), excuse a Christian for using what he calls a friendly drink? What does this mean?

Answer: This passage has nothing to do with a "friendly drink," or any other kind of drink except as a remedy. The apostle Paul here warns Timothy against suffering personal weakness and so limiting his ministry, but he counsels only a *little* wine as a *remedy*. Timothy, like Paul, was apparently frail of body. In our day when liquor is such a terrible evil in the life of mankind, and since even in ancient times it was unsparingly condemned by the prophets (Isa. 5:11, 12; 28:7, 8; Prov. 20:1; Amos 4:1; 6:6), the Christian ought to abstain from this cause of evil and suffering completely, avoiding the very appearance of evil (I Thess. 5:22). A thing may be lawful but at the same time certainly not expedient (I Cor. 6:12; 10:23). And as a stumblingblock in the path of others it should be totally avoided (Rom. 14:21; I Cor. 8:13). The apostle declares that he will not "forever" partake of anything that makes another stumble (R.V.).

—P&PQ—

ARE THE JEWS A RACE?

E.S., Fort Wayne, Ind.

Question: In what classification, Aryan, Caucasian, etc., do the Jews belong? Or are they a race by themselves?

Answer: The Jews are not a race. They may be said to belong to the Semitic branch of the Caucasian race, of which the Aryan is but another branch. The question of race is a difficult one. It is easy, generally, only for those who have race theories to support or a superiority complex to satisfy. The best that even Webster's *New International Dictionary* can do for an Aryan, for instance, is as follows: "To sum up this difficult Aryan question, the Aryan peoples must be regarded, not as a single ethnical stock, but as an amalgam of many Caucasian, and no doubt some Mongolic, elements, leavened by an original xanthocroic [fair complexioned] strain, and endowed with a certain racial uniformity . . . and by the general adoption of Aryan speech, traditions, and institutions." The great Orientalist, Max Müller said, "To me an ethnologist who speaks of an Aryan race, Aryan blood, Aryan eyes and hair is as great a sinner as a linguist who speaks of a dolichocephalic [long, narrow-headed] dictionary, or a brachycephalic

[short-headed] grammar." The entire population of the world is descended from Noah and his sons, and "all have sinned, and come short of the glory of God" (Rom. 3:23; 6:23).

—P&PQ—

ESAU AND REPENTANCE

J.G.A., St. Clairsville, Ohio

Question: Does Hebrews 12:17 imply that it is possible for an unsaved person to seek repentance and not be able to find it, though he seek it carefully with tears?

Answer: Hebrews 12:17 does not at all refer to unsaved persons who earnestly desire to repent. It has reference only to Esau and the matter of the birthright. But Esau was not seeking repentance in himself. The word *repentance* here must be understood simply as a change of mind, and is thus frequently used in Scripture (Matt. 21:29). What Esau sought was repentance in the sense of a change of mind in his father, Isaac, with regard to the birthright. He was simply trying hard to recover a birthright which he had despised and of which, as God knew, he was utterly unworthy and to which he really had no right (Gen. 25:23).

—P&PQ—

ALL ISRAEL SAVED

A.J.W., Marion, Ind.

Questions: (1) Will all (living) Israel be saved when God again begins to deal with them (Rom. 11:26), or does Joel 2:31, 32 suggest only a remnant? (2) What was Rachel's motive for stealing her father's images (Gen. 31:19)?

Answers: (1) In Romans 11:26, the apostle refers to Israel as an entity, a national group. It certainly does not necessarily mean that every one of Israel then living will be saved. This is stated in Joel 2:31, 32, but even more clearly and with more detail in Zechariah 13:8, 9, where even the third part which is left passes through the fire and refining of tribulation. This is the "all Israel" of Romans 11:26.

(2) Rachel's motive in stealing the images of her father's household was no doubt to use them in the manner to which she had been accustomed. These images were teraphim. They were not images of any particular deity and were possibly used as charms, as bringers of good luck and to consult as oracles. They were thus later classified together with witchcraft as sin and rebellion (I Sam. 15:23, R.V.). Rachel brought them along without Jacob's knowledge. Later on, after the command to go back to Bethel, the house of God, they were all buried out of sight under the oak at Shechem (Gen. 35:2-4).

Moody Monthly

God's Fellow Workers

[Continued from page 475]

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19).

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

No wicked, sinful hands touched Him after He said, "It is finished." Loving hands took Him down from the cross; loving hands laid Him in the tomb. It was to His own that He appeared after His resurrection (cf. Luke 24).

What does the Holy Spirit do with respect to the world? He convicts the world, and does a perfect work. He convicts the world of sin, of righteousness, and of judgment.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:8-11).

What is our responsibility to the world as His fellow workers? The believer is to witness to the world. "Ye are my witnesses."

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"And ye are witnesses of these things" (Luke 24:48).

Christ has finished His work for the world; He died for men and women. The Holy Spirit is doing His part; He convicts the world of sin, righteousness, and judgment. The believer has his part to do; he is to witness to the unsaved of a Saviour who can save from sin, death, and judgment.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

But what if we Christians do not witness? Sinners will never hear of His love and grace. Not to angelic beings, but to redeemed men and women has God given this marvelous task of telling people of His blessed Son, who died and rose again that we might live.

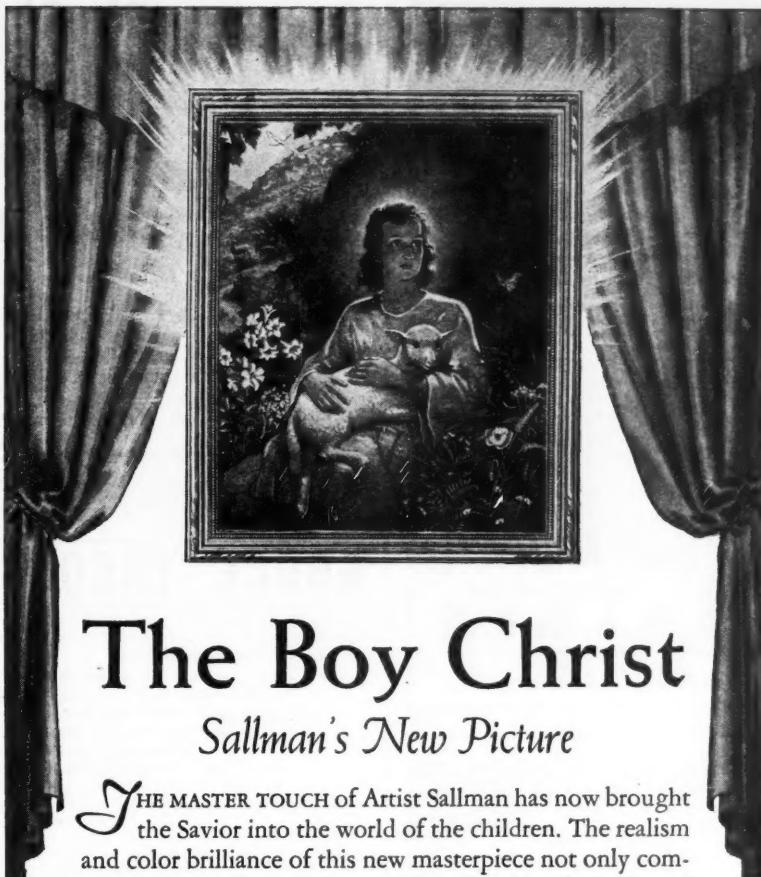
Where are we then to witness? Wherever God has placed us, there we are to witness for Him. But if we do not witness, then men and women will never hear of His love or grace.

"As my Father hath sent me, even so send I you" (John 17:18; 20:21).

"Now then we are ambassadors for Christ" (II Cor. 5:20).

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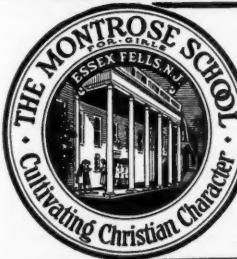
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May 20

THE DEFEAT OF THE SOUTHERN KINGDOM

Jeremiah 18:1-10, 15a, 17a

Golden Text: *Come, and let us return unto the Lord.*—Hosea 6:1.

HISTORY repeats itself. Men never seem to learn from the experiences of others, whether they be personal or national. Judah, the southern part of the divided kingdom, saw the downward path of Israel and its ultimate captivity. The same process went on in Judah, although hindered now and then by good kings who brought about a partial return to God.

Ultimately the day came when Jerusalem was destroyed by Nebuchadnezzar's troops and the people carried off to their long years of captivity in Babylon.

Jeremiah ministered as God's prophet during Judah's declining years, bringing them God's word of judgment for their sins and urging them to submit. His voice was unheeded, and for his faithfulness he received only their hatred and persecution. God gave him the strength and grace to be true in a very difficult mission.

Our lesson for today tells how God in a graphic object lesson taught the prophet and the people that they were in the hands of a sympathetic but at the same time a sovereign God.

I. The Potter and His Work (vv. 1-4).

The maker of pottery took the lump of clay, placed it on his wheel, and with his hand formed it into the kind of vessel he wanted. If it became misshapen or showed a defect, he could moisten and remold the clay into another vessel as it suited him. The clay was in his hand to meet his purpose and his will.

Dr. G. Campbell Morgan fittingly suggests that there are three things to be borne in mind here: a principle, a purpose, and a person. And as we apply the truth to ourselves as God's children, we spell the Person of the Potter with a capital "P," for He is none other than God Himself.

The principle is that God is absolutely sovereign, that He does as He wills for His own glory. Until we recognize that principle, "life will be a failure. If, however, I have discovered this principle alone, then my soul will be filled with terror. I must also see the purpose."

The purpose is the working out of His will for each of us. He knows us, and He has a plan for our lives, and is able to make that plan come to pass if we permit Him so to do.

But, as Dr. Morgan says, "If I know principle and purpose only, I shall yet

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tremble and wonder, and be filled with a haunting foreboding." But as "I press through the principle and beyond the purpose and discover the Person of the Potter, then the purpose will flame with light, and the principle that appears so hard and severe will become the sweetest and tenderest thing in my life."

What a helpful suggestion for study and for teaching we find here. How wonderfully it reveals to us the glory and tenderness of the doctrine of God's sovereignty, which is all too often presented as something autocratic and hard and cold.

God spoke to Jeremiah through the scene in the potter's house, and He also wants to talk to our hearts.

II. God and Judah (vv. 5-10, 15a, 17a).

The lesson is plain. God had for His people a high and glorious purpose. He wanted to bless them and use them for His glory. But they were a sinful and rebellious people, stiff-necked and stubborn in their unbelief, and the vessel of honor which God was trying to form was marred in His hand.

God did not act in anger or in disregard of their rights. He was forced to bring judgment upon them because of their own sin. That sin is stated in verse 15—they had forgotten God.

One trembles as he applies that test of God's requirement for blessing upon a nation to our own land. There is a haunting fear that while there are some who truly worship God, and a larger number who profess to worship Him, a great host of the people of America have forgotten God.

Does our nation remember Him and seek His counsel and blessing in its national affairs? Do we inquire after the ways of righteousness? Are we eager for spiritual revival and increasing grace even within the church?

Judah was to be scattered "as with an east wind"—and who does not know that it came to pass. Where are they today?

But even in the midst of judgment the Lord speaks of mercy. The Lord who will "pluck up, break down and destroy" (v. 7) the people who forget Him, is eager and ready "to build and to plant" the nation when it turns to Him.

The sure promise of God's future blessing upon a repentant Israel and Judah is written large in the messages of all the prophets.

The same God, eternally sovereign in His purpose, is our loving heavenly Father. The man or woman whose vessel of life has been marred by sin and failure need only yield anew to the Potter's blessed hand and be made into a vessel of honor and delight. Precious and comforting is the lesson to be learned in the Potter's house!

May 27

THE RETURNED EXILES AND THEIR WORK

Nehemiah 8:1-4a, 5, 6, 8, 12; 9:1-3

Golden Text: *Ye shall seek me, and find me, when ye shall search for me with all your heart.*—Jeremiah 29:13.

God loves men and takes delight in blessing them and prospering them on their way. When He must punish them, it is a source of grief to His Father-heart.

That fact probably explains why the period of the captivity of the Jewish people is passed over in silence in the historical accounts of the Bible. We do know that prophets were sent to minister to them and to keep alive their hope of restoration to their own land.

When the Jewish captives were ready to return to their land, the silence of sacred history is broken, and we learn of their experiences in rebuilding the temple and the wall of Jerusalem from the books of Ezra and Nehemiah.

Many and varied were the obstacles, but in due time they were surmounted, and by God's help the work was accomplished. Now the time had come for a spiritual revival, and God had His man and His message ready for that hour.

Ezra, the scribe, was God's servant in bringing the Word of God to the people. The elements of success for any revival are found here. Perchance we need to study them with careful thought of our own day.

I. An Open Book (8:1, 2).

The Word of God is quick and powerful and sharper than a two-edged sword (Heb. 4:12). That mighty weapon does not need any apology or defense. It needs use. The soldier in battle unsheathes his sword or fires his gun. He does not send pamphlets to his enemies telling them what an effective weapon he has—he uses it and gets results.

There is a place for discussion and instruction regarding the authenticity and dependability of the Bible, but if we make it a substitute for using the Word, we are on the wrong track.

Ezra brought out the law of God and opened it to all the people. That is what we need to do today. Open up God's Word and let it do its powerful work.

II. An Attentive People (8:3, 4a, 5, 6).

The Word must be heard as well as preached. Good listeners are as important as good preachers. The open ear and the open heart complete the ministry of the open Book.

Note the reverence of the people (v. 5). When the Book was opened, they stood up—a token of honor. We do not worship

the Bible, but we should show far more reverence toward it and its message than is ordinarily the case. This is God's Word, and man should approach it reverently.

Note the spirit of worship in verse 6. Be sure that any people coming to God's Word in that spirit will receive a blessing. We shall see in a moment how wonderfully God met them, but first we shall note an additional reason for the splendid response of the people.

We have before us the open book and an attentive and reverent people. What more is needed?

III. An Intelligent Ministry (8:8, 12).

There is nothing that any man can add to God's Word, but he can, by the grace of God and the illumination of the Holy Spirit, be used in opening up the meaning of the Word.

That kind of an exposition of Scripture is the very essence of real preaching. Topical discussions have their value. There is a place for book reviews and the presentation of social problems. But the pulpit should be primarily and always the place where God's Word is expounded.

Note that the law of God was read "distinctly" (v. 7). How important! That calls for preparation and prayer. That precludes the casual selection of a Scripture passage in the last minute before service. We need a revival of careful and distinct reading of God's Word—by preachers, Sunday school superintendents and teachers—yes, all Christian leaders.

Then observe that "they gave the sense, so that they understood the reading" (v. 8). That takes more preparation and much prayer. The teacher or preacher needs illumination so that the truth may be clearly understood and presented. They need special grace that they may not inject their own opinions or twist the Word to suit their ideas. They need wisdom in choosing the words which will not becloud or complicate their teaching. These are all highly important.

Everything was now ready for:

IV. A Spiritual Response (8:12; 9:1-3).

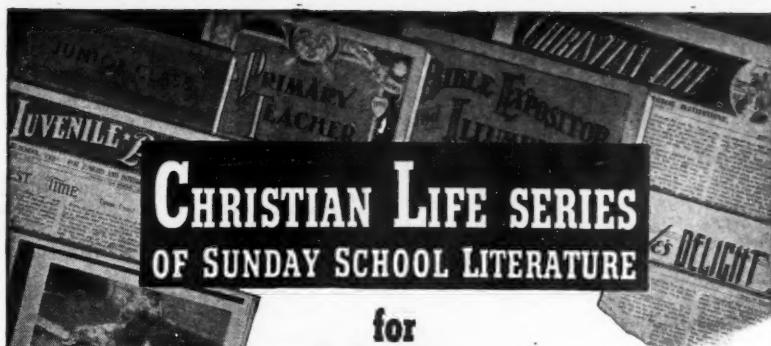
Revival came—and what a revival! Tears and laughter mingled. There was sorrow because of sin, and joy because of God's forgiveness. There was both fasting and feasting. God was in their midst, working through His Word as it was given out by His messengers.

It makes one downright hungry to read an account like this, hungry for a similar manifestation in our day of spiritual deadness. God is giving this kind of revival here and there where people are ready to go His way. The writer of these notes has only recently been in such revivals. Why not have them everywhere in our land? Yes, in your town or city?

We can have such a revival if we will but do as they did in Ezra's day—open God's Word, give it our reverent thought and attention, expound it in Holy Spirit power, and then respond to the promptings of the Spirit.

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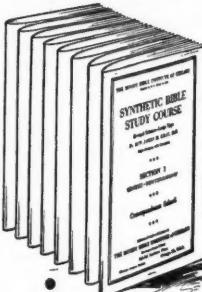
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June 3

BETWEEN THE TESTAMENTS Malachi 3:1-3, 16, 17; Luke 1:68, 72, 77, 78; Galatians 4:4, 5

Golden Text: I am the way, the truth, and the life.—John 14:6.

FOUR hundred silent years—such is the period between the Old and the New Testament. There was no voice from God during those years, and spiritual darkness prevailed largely in the land. But there were those who kept their lamp of faith in God brightly shining even in the darkness.

The political history of Israel during this time is partially known from secular sources. Palestine was successively under the rule of the Gentile powers until at the time of Jesus' birth they were under Roman domination.

After the time of Ezra the Jews did enlarge their territory, and for a time under the Maccabees they were independent. Their history will be found in books covering the period. See also the condensed note following Malachi in the *Scofield Reference Bible*.

Spiritually that age may well be described by the words used in II Timothy 3:5, "Having the form of godliness but denying the power thereof," referring to the last days. There is much here that fits our day's decadent churchliness.

I. Looking for the Lord (Mal. 3:1-3).

Although they had reached the state of spiritual pride and self-sufficiency where they talked back to God (see the "where-ins" of 1:6, 7; 2:14, 17, etc.), Israel still talked about looking for the Lord to come.

They knew from their prophets that He would one day come to judge their enemies, and they longed for that day; but they failed to see that it would be a day of judgment for them (vv. 2, 3).

How much like those of our day who like to talk about the love of God, His mercy and His long-suffering, but who minimize or forget that He hates sin and demands holiness of life from His people.

The forerunner of Christ, John the Baptist, is in mind in verse 1, but the "messenger of the covenant" is doubtless the "angel of Jehovah," one of the Old Testament names for our Lord Jesus (see John 8:56).

Christ is coming! Such is the message to Israel, and He will come as a refiner's fire. Christ has come! That is our message to men now, and He has come as a divider of men, a cleanser and refiner of hearts, that we, too, may be ready for that day of judgment which is to come when He appears again in all His glory.

II. Living for the Lord (Mal. 3:16, 17).

When others forgot or misrepresented the Lord, when they were content with a formal worship without the power of godly living, there were a faithful group who "spake one to another" about the Lord. How exceedingly precious!

Notice that the Lord "hearkened and heard." He knows when His people so much as talk to one another about Him, and He notes it in His book of remembrance. When men are forgetting Him, He is remembering those who are true

to Him. They are His precious jewels!

How vitally important Christian fellowship is in a dark and troubled day. Do not miss the joy and strength which will come into your life as you join others in God's house to speak of Him and to think "on His name." He may be all we have (that was true in Israel), but He is always and eternally enough.

III. Light from the Lord (Luke 1:68, 72, 77, 78).

The silence of the four hundred years was broken, and the spiritual darkness which clouded the land was pushed back. God, who had in the past spoken through the prophets, now spoke through the coming of His Son (Heb. 1:1-3). Being the Light of the world (John 8:12; 9:5), He shone forth with the "brightness of his glory."

Little wonder that godly Zacharias, the father of the forerunner John, sings, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people" (v. 68).

He of whom all the prophets give witness, to whom every one of the sacrifices pointed forward, the Saviour and Redeemer, has come to show forth God's mercy and to give, not only to Israel, but to all men, "the knowledge of salvation" and the remission of their sins.

The "dayspring" is at hand; a Light has shined forth into the darkness of men's hearts. Jesus the Christ, the Saviour, has come!

IV. Liberty in the Lord (Gal. 4:4, 5).

Men who had been servants under the law became sons of God in Jesus Christ. Redemption sets a person free from the bondage of the law and brings him into the family of God as His child (Rom. 8:14-17).

How does one become a child of God? By accepting God's only way of cleansing from sin (Heb. 9:11-14, 22)—the shed blood of Christ. Believing in Him and making confession of Him before the world (Rom. 10:9, 10), we are saved and have the right to call ourselves the sons of God (John 1:12, 13).

That blessed liberty in Christ is for you who read these lines, if you will but turn to Christ now! Will you do it?

June 10 THE MINISTRY OF JESUS Mark 1:14, 15; Luke 4:16-21; Mark 8:27a, 29, 31

Golden Text: I am come that they might have life, and that they might have it more abundantly.—John 10:10.

THE dawn of a new day had come! The long-promised and expected Messiah came to break the four hundred years of silence by His personal presence.

We learn of His coming, His life and ministry, His death and resurrection, and find the promise of His coming again in the four Gospels. They are our complete lesson for this Sunday, but we obviously cannot review them in their entirety in our limited space.

A brief survey of the fourfold picture of our Lord appearing in the Gospels

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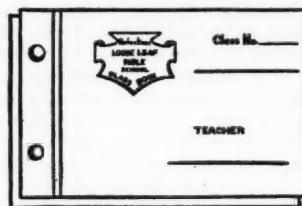
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reveals that each had a special purpose, and yet they all belong to us and speak of our glorious Lord and Saviour.

Matthew, writing especially for the Jews of his day, was used of the Holy Spirit to present Christ as King. Mark, appealing to the Romans, presents Him as the Servant of Jehovah. Luke gives to the Greeks the picture of the perfect Son of Man. John, meeting the questions of the early Church, gives to them and to us the Son of God.

Thus, we see the many-sided glory of the eternal Son of God, our Saviour and our Lord. Our Scripture references speak of His ministry in presenting the good news of the gospel to needy mankind.

I. The Good News Preached (Mark 1:14, 15).

Jesus always honored preaching as the primary and the effective means of spreading the good news of the gospel.

The forerunner, John the Baptist, had borne his witness. Jesus had come, had been baptized, and as John was cast into prison, He began to preach, "Repent ye and believe the gospel." The key verse of Mark is 10:45: "For even the Son of man came not to be ministered unto, but to minister." The characteristic words are "straightway," "forthwith," and "immediately." The Greek word thus translated appears about forty times in the book.

The Servant of God went quickly about the Father's business. Christians, can we say the same for ourselves?

II. The Good News Practiced (Luke 4:16-21).

The daily ministry of Jesus as He lived here on earth is summarized in the prophecy of His coming which was given

by Isaiah the prophet. As we read these words, we realize that we who profess to follow Him need to learn more of His spirit of tender and loving service to others.

It is significant and appropriate that Jesus' declaration of Himself as the fulfillment of Isaiah 61:1, 2 was made in the synagogue on the Sabbath day. He met with the people in the house and at the time set apart for God's worship. He opposed spiritual deadness, the misinterpretation of the truth, the distortion of religious principles; but He was not, as some would have us believe, a religious free lance who despised the established worship of His people.

Having been prepared by the thirty years of privacy, and more particularly by the baptism and the temptation in the wilderness, He appeared at the synagogue in Nazareth to declare Himself as the fulfillment of prophecy.

Those who teach that Jesus was only a young Jewish teacher with a new philosophy of life have evidently not read the Scriptures. He knew Himself to be God's Son come into the world to bring the good news of salvation by His own blood to poor, sin-captive, blinded and bruised humanity. He is the Saviour!

Look at Isaiah 61:1, 2 and note that Jesus stopped reading before the end of the sentence. "The day of vengeance of our God" will come when Christ returns. This is the day of grace. Sinners are urged to accept God's love now, and thus to escape the terrible day of judgment which is to come.

III. The Good News Prepared (Mark 8:27a, 29, 31).

Jesus preached the gospel of the kingdom. He went about doing good, but always He knew Himself to be the Christ, the One who was to die for the sins of the world and to arise again for the justification of those who put their trust in Him.

Even those who deny to our Christ the recognition of His deity, and the devotion of life which is His just due, must, if they are at all intelligent, admit that no man ever lived who has made such an impact on human history. Even now, unbelieving men speak of Him as the great founder of Christianity, a mighty leader, a wonderful example, or an unequalled teacher.

It is not enough that we stand with the mass of humanity who may thus admire Him, but who do not count Him as Saviour and Lord. The question comes to us as it did to the disciples, "Whom say ye that I am?" "Thou art the Christ"—this alone suffices as the foundation for Christian testimony and conduct.

Although Jesus was not yet ready to have His Messiahship proclaimed to the public, He was prepared to teach His disciples concerning not only that important truth, but of His rejection and death.

Note the divine "must" (v. 31). While it is true that wicked men showed their hostility toward our God and His Christ by hanging Him on Calvary's cross, yet it was to die for our sins that He came into the world. The cross has rightly come to represent God's love to the world rather than man's hostility to God.

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The Trinity

[Continued from page 481]

everyday experience has length, breadth, and thickness. Reality in space is absolutely dependent upon these three. Take away any one of these three dimensions and you destroy the object.

There is an interesting and illuminating experiment. Take a cube, measuring one inch in all of its dimensions. Then by some means, reduce only one dimension, until it can barely be measured. The striking thing is that the other two dimensions still measure one full inch. But when finally one dimension is destroyed, the other two vanish completely and at the same time.

God is a reality, and the Bible reveals that He depends upon His threefold personality, God the Father, God the Son, and God the Holy Spirit, to maintain that reality.

6. Time.

In order to have time one must have past, present, and future. The future is the reservoir out of which time is flowing through the present into the past. Today was tomorrow before it became today, and soon it will be yesterday. Psychologists so recognize the threefold division of time that they teach that the actions of today and the promises of tomorrow are governed by the events of yesterday.

7. Music.

Our entire harmonic system rests upon the symphonic trinity, or triad, which is made up of a root or fundamental tone, its third, the mediant, and its fifth, the dominant. A distinguished musician has said, "There is but one chord in the world, the common triad. All others are mere additions to this."

8. Man.

God said, "Let us make man in our image, after our likeness" (Gen. 1:26). The record declares, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

Note the clearly outlined threefold makeup of man, dust of the ground, breath of life, living soul. With this Paul agreed when he wrote, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body [reversing the order of Genesis] be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

It is amazing to note the stamp of the Trinity on man. His very existence is dependent upon respiration, circulation, and digestion. His blood is definitely a trinity, red blood corpuscles, white blood corpuscles, and lymph.

In the realm of spiritual existence, the Bible reveals that man is subjected to temptations, which can be resolved into three and three only.

Yes, God is a Trinity, and on every hand the stamp of His divine being is found. Then why should we have trouble believing this great doctrine?

IMPORTANCE.

Historically this is an important doc-

trine, and present-day Christians ought to be acquainted with the titanic and historic battle fought at the Council of Nice in A.D. 325, when the capable and crafty Arius was within a hair's breadth of making the Christian Church unitarian. Three hundred and eighteen Church leaders were called together. Arius, the unitarian, by his oratory, personality, and craft completely dominated the council for a season. It was a time of crisis.

With conviction, Athanasius, an unknown young man, whose very being was saturated with a knowledge of God's Word, stood almost alone against the honored and well-known Arius. The battle cry of Athanasius was *homoousion*, "the same in substance, equal in power and in glory! The Father is not a *monad* existing anterior in order of nature, to the Son, but is simply a member of the co-equal, co-eternal Trinity. No Son, no Father! No Father, no God!"

The battle raged for sixty days. The crucial day of balloting arrived. The Council of Nice voted with young Athanasius to a man, and the declaration of belief in the Trinity was there declared; and to this day it stands, compelling general assent throughout the Church.

Personally, the doctrine is important. It keeps us from lifeless Unitarianism to know that our God is a Trinity. It keeps us from polytheism to remember that our God is one Lord.

The Trinity enters into the very plan of salvation. Outside the Trinity there is no salvation. The sure message of revelation is, "Believe on the Lord Jesus Christ, and thou shalt be saved." Salvation in grace is offered to mankind on this sole basis, because as a result of the act of belief, God the Father pardons the believer (John 3:18); Christ the Son and Saviour redeems the believer (Mark 10:45); and the Holy Spirit regenerates the believer (John 3:5, 16).

The Fatherhood of God, so often glibly referred to by the world, is dependent entirely upon an acceptance of the three Persons of the Trinity. God the Father accepts into His family those (1) who receive Christ (John 1:11-13); and (2) those who are led by the Spirit of God (Rom. 8:14-17; Gal. 4:6, 7).

The brotherhood of man, likewise, is entirely dependent upon the acceptance of the great doctrine of the Trinity. See how the Trinity appears in Romans 8:14-17, in the scriptural doctrine of the brotherhood of man which heads up in the revelation that believers become joint-heirs with Christ.

Let the Christian Church with renewed assurance sing, therefore, that great song of praise:

"Praise God, from whom all blessings flow;

Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost!"

"I never saw a useful Christian who was not a student of the Bible. If one neglects his Bible, he may pray and ask God to use him in His work, but God cannot, for there is not much for the Holy Spirit to work upon."—D. L. Moody.

May, 1945

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Outline and Illustration

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors



VOICES FROM HEAVEN

1. Voice of Praise (Matt. 3:17).
2. Voice of Promise (John 12:28).
3. Voice of Power (Matt. 17:5).
4. Voice of Punishment (Heb. 12:25-28).

—George MacKay.



THE LORD OUR LEADER

Psalm 23

1. He Leads into Pleasant Pastures (v. 2a).
2. He Leads into Proper Paths (v. 3b).
3. He Leads through the Perilous Passage (v. 4a).
4. He Leads to the Prepared Place (v. 6b).

—Warren A. Moyer.



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The good shepherd giveth his life for the sheep.—John 10:11.

THE LIVING, UNCONQUERABLE WORD.

So mightily grew the word of God and prevailed.—Acts 19:20.

A CONCLUSIVE TEST.

If ye love me, keep my commandments.—John 14:15.



FOUR KINDS OF TREASURE

1. *Israel*—“treasure hid in a field” (Matt. 13:44; Exod. 19:5; Ps. 135:4; Mal. 3:17).
2. *Earthly Treasure*—“uncertain riches” (Luke 12:16-21; James 5:3; Matt. 6:19).
3. *Treasure in Earthen Vessels*—Christ (Isa. 33:6b; II Cor. 4:7; Matt. 13:52).
4. *Treasure in Heaven*—rewards for faithfulness (Matt. 6:21; I Pet. 1:3-5; Matt. 19:21).

—J. D. Patterson.



DIVINE GENEROSITY

Galatians 2:20

I. To the World—His Priceless Gift (John 3:16).

1. Revelation—Measureless Love.
2. Expression—Himself.
3. Purpose—Life Eternal.

II. To the Believer—Matchless Love (I John 3:1).

1. Revelation—Abundant Love.
2. Expression—Himself.
3. Purpose—Christlike Life.

III. To the Church—His Perfect Work (Eph. 5:25-27).

1. Revelation—Triumphant Love.
2. Expression—Himself.
3. Purpose—Faultless Church.

—W. T. Forshaw.

MY MOTHER

I knew not once what sacrifice
Of luxury and lace
She made to bring a toothless smile
Into my baby face.

I knew not then how many nights
I woke her with my screams;
I could not count the steps she took
To lull me back to dreams.

I know now, since my years are summed
In tens instead of twos,
I owe her aging, faithful soul
A universe of dues!

—F. H. Keith, in *The Chicago Tribune*.



YOUR MOTHER

Do these characteristics bring her to mind?
M—merciful.
O—open-hearted.
T—thoughtful.
H—holy.
E—exemplary.
R—responsible.



PENTECOST

I. The Meaning of Pentecost.

1. The Spirit *on* them.
2. The Spirit *in* them.
3. The Spirit *through* them.

II. The Message of Pentecost.

1. Distinct from conversion.
2. Intended for service.
3. Proved by results.

III. The Secret of Pentecost.

1. Singleness of aim (“one accord”) (Acts 2:1).
2. Preparedness of spirit (“continuing in prayer”) (Acts 1:14; 2:1).
3. Willingness of life (“began to speak”) (Acts 2:4).

IV. The Preaching of Pentecost.

1. Its matter—a personal Christ.
2. Its manner—clearly, completely, convincingly.

V. The Church of Pentecost.

1. Its life expressed—in truth, power, love, joy.
2. Its life explained—Christ for them, a Saviour accepted; Christ in them, a Friend experienced; Christ through them, a Master manifested.

W. H. Griffith Thomas.



TAMING THE UNTAMABLE

James 3

1. The Ceaseless Tongue (v. 5; Prov. 10:19).
2. The Censorious Tongue (v. 9; Ps. 64:3).
3. The Consecrated Tongue (v. 17; Isa. 50:4).

—Kenneth L. Miles.

MOTHERLY CHARACTERISTICS

Matthew 15:21-29

1. Discerning: Recognized Jesus’ power (v. 22).
2. Praying: Cried unto Him (v. 22).
3. Worshiping: Called Him “Lord” (v. 25).
4. Persevering: Continued to ask (v. 25).
5. Humble: Willingly took lowest place (v. 27).
6. Believing: Had “great faith” (v. 28).
7. Successful: Her daughter made whole (v. 28).

—Walter Rothwell.



REDEMPTION'S ROUND

1. “I will arise and go” (Luke 15:18)—*Repentance*.
2. “I will in no wise cast out” (John 6:37)—*Reception*.
3. “I will . . . give . . . a heart of flesh” (Ezek. 11:19)—*Regeneration*.
4. “I will come in . . . and sup” (Rev. 3:20)—*Refreshment*.
5. “I will raise him up” (John 6:44)—*Resurrection*.
6. “I will come again and receive you” (John 14:3)—*Reunion*.
7. “I will give thee a crown” (Rev. 2:10)—*Reward*.

—John W. Duddleston.



THREE RELIGIOUS SINNERS

Introduction: All conscientious men; all zealous for God; all prominent public officials; all needed God’s salvation; all finally saved.

I. Eunuch of Ethiopia (Acts 8).

1. Treasurer of Queen Candace.
2. Worshiper of God at Jerusalem.
3. Read but understood not Isaiah 53.
4. Led to believe the word about Jesus unto salvation and was baptized by Philip.

II. Saul of Tarsus (Acts 9).

1. Prosecuting attorney under the high priest.
2. Persecuted Christians as religious heretics.
3. Stricken to earth by bright light from heaven.
4. Received sight and the fullness of the Holy Spirit, and was baptized by Ananias.

III. Cornelius of Caesarea (Acts 10).

1. Captain of Italian band of soldiers.
2. Religious, generous, of good report among Jews.
3. Sees angel, who tells him what he should do.
4. Believed the word preached regarding the risen Christ, and was baptized by Peter.

—N. H. C.

Moody Monthly

THE BREAKING POINT

"Don't you feel you're liable to break?" was the question asked a devoted Christian who was passing through a time of severe testing. "Yes," he replied, "but not until the Fiftieth Psalm breaks at the fifteenth verse—*'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.'*"—*Bulletin of Second Presbyterian Church, Flandreau, S.D.*

+++

THERE WHEN IT ALL HAPPENED

I heard Mel Trotter tell how one time when in the Pacific Garden Mission in Chicago, where the Lord Jesus found him, he was giving his testimony, and a half-drunk fellow in the back of the hall yelled, "How do you know you are converted?" "Why, bless your dear heart, old fellow, *I was right there when it all happened,*" was the prompt reply.—Wm. H. Ridgway, in *Sunday School Times*.

+++

WHOSE FAULT

In a famous ecclesiastical trial in Virginia, a number of years ago, it was said by someone that the preaching of the party on trial had no more effect than "pouring water on a duck's back." Quick as a flash the reply came: "Is that the fault of the water or the duck?" *There is food for thought in that home thrust. "Take heed therefore how ye hear,"* the Master said.—Reprinted in *Earnest Worker*.

+++

A LAWYER'S DIFFICULTY

A brilliant lawyer in New York City, some time ago, spoke to a prominent minister of that city, asking him if he really believed that Christ rose from the dead. The minister replied that he did, and asked the privilege of presenting the proof to the lawyer. The lawyer took the material offered in proof away and studied it. He returned to the minister and said: "I am convinced that Jesus really did rise from the dead. But—" he then added, "*I'm no nearer being a Christian than I was before. I thought the difficulty was with my head. I find that it is really with my heart.*"—*Sunday School Times*.

+++

WHAT IF THE BIBLE WERE GONE!

A certain man dreamed that he went to consult his Bible and found every page blank. In amazement he rushed to his neighbor's house, aroused him from his sleep, and asked to see his Bible, but when he brought the Book they found it also blank. In great consternation they sought other Bibles, with the same result! Then they said, "We will go to the libraries and from great books we will gather the quotations of Scripture, and thus remake our Bible." But when they examined all the books upon the shelves of the libraries, they found that wherever a quotation of Scripture had been, that part of the page was blank. When the man awoke, his brow was cold, yet covered with perspiration, so great had been his agony during the dream.

Oh, how dark this world would be without the Bible! Man would be like a rudderless ship adrift in mid-ocean.—*King's Business.*

May, 1945

Parental Intercession

[Continued from page 479]

seed sown sprang up and bore much fruit. Of course, this was not apart from personal faith. The Holy Scriptures made Timothy wise unto salvation. But that salvation was through faith that is in Christ Jesus. Long before the enemy could sow tares in his little heart, his faithful mother and grandmother sowed the good seed of the Word there. And the results speak for themselves. There was no problem of juvenile delinquency in that home.

While we are thankful that we need not despair even where we may have failed to prevent delinquency, we will all agree that the parents of Timothy chose the more excellent way.



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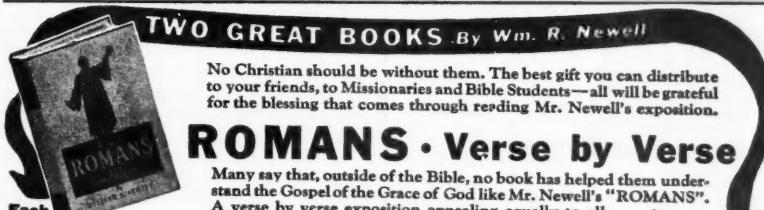
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Contrary Winds

[Continued from page 474]

strated it by saying, "Lazarus, come forth." If our Lord loved Mary and Martha, why didn't He come immediately?

Suppose He had reached the bedside of Lazarus when he was still alive, placed His hand of healing upon him or spoken a word of healing, the enemies of our Lord might have said, "He probably would have recovered anyhow." But our Lord waited until death set in, in order that He might prove that He was greater than death. Deity can afford to wait; we humans fear to wait.

In the hour that was darkest and when the winds were blowing hardest, our Lord appeared. Our deliverances are timed by a wisdom that never errs. Don't place an interrogation mark over His heart of love. He knows what's best for you.

SIXTH, He came supernaturally, "walking on the water."

We have a supernatural Christ. He can still make the troubled sea of life a velvet carpet for His stately steps.

Maybe you have prayed long and you have said to yourself, "I don't see how deliverance can come." Remember, where we cannot see, He's able to act.

Evidently the disciples were much discouraged, for He said to them, "Be of good cheer." And then He reminded them of His own presence. "It is I; be not afraid" (Matt. 14:27).

Beloved, we have a Saviour who is sufficient for everything. If we give up everything for Christ, we find everything in Christ.

Since our Lord loved these disciples, why did He constrain them to get into the ship and go to the other side? We are always asking why. Have you ever noticed that only once in the life of our blessed Lord did He ever ask why? He never asked why He was born in poverty, misunderstood and misrepresented. On the cross He cried, "My God, my God, why hast thou forsaken me?" We may make the same cry, but we have no right to, because He has said, "I will never leave thee, nor forsake thee." He was forsaken of God that we might never be forsaken.

Why did the Lord send them out to sea? He knew they were going to experience contrary winds, and have great difficulty in getting to the other side. He knew their faith was going to be sorely tested, and they would be grasped by fear. I think we have in the story a divine answer.

As this event comes to a close we find these disciples in the attitude of worshippers. "Then they that were in the ship came and worshiped him" (v. 33). The highest function of a redeemed soul is worship, not service. There is danger that in these days of hurry and hustle many of us are so busy serving, we don't take time to worship. Is it possible that the good will become an enemy of the best? I am not minimizing Christian service, but God is seeking worshippers. The experience through which these dis-

ciples passed brought them to their knees in the attitude of worship.

LASTLY, while in the attitude of worship they made a confession, "Of a truth thou art the Son of God."

I may be wrong in my conclusion, but I have wondered if these disciples had some question concerning the deity of the Lord. They had passed through many trials and tests. Probably there were moments in their experiences when they thought, "Is He really the Son of God?" But as a result of this experience they cried, "Of a truth thou art the Son of God."

Beloved, we'll never come to know Him by always sailing a smooth sea. In order to know Him we must go out to sea. Paul says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). We will never know Him in His fullness if the sea of life is always calm and if the skies above us are always bright. Since it is the desire of His heart that we should know Him in all His fullness, He constrains us to get into the ship and allows us to face the contrary winds of life that He may prove again that He is all He said He is.

"The wind was contrary."



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Glory and Glamor

[Continued from page 485]

that there is a satanic power back of it.

The history of playing cards, with their mysterious figures and markings, shows that they were first invented and used by those who practiced the so-called "black arts" and told fortunes. Then, when we note the power the habit of playing cards has over men and women, and the gambling habits connected with them, we see the power of Satan again. Cards are quite generally associated with evil. It would not be true to say that every man who plays cards is evil, but we do not see men sit down with a pack of cards and the Bible. They just do not go together.

BELOVED, THE TIME IS SHORT, and Satan, our great enemy, knows it. He is making one last mighty effort against us. He tries to defile our young people with his evil doctrines and to draw them down with filthy habits. Satan's "Yea, hath God said?" is hissed in every school and college, on every corner. Everywhere he tries to turn the keen edge of the sword of the Spirit, which is the Word of God.

Let us bestir ourselves and take a firmer hold on that mighty sword. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

Now, that we are not ignorant of his devices, we should also heed the admonition to "put on the whole armor of God" and to stand, girded with this armor, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:11-18).

There never has been a time in the history of the Church when such prayer has been more needed than now. But we are sure of victory, for Christ's glory shall one day fill the earth. All the glamor and power of Satan must give way before His glory, for "the Son of man shall come in his glory" (Matt. 25:31).

God's word to those who resist His glory then, is, "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty" (Isa. 2:10). Many in past ages may have wondered how any representative number of earth's millions could "hide in the dust" and rocks. This is clearer now when we hear of thousands finding refuge in air raid shelters. It will seem natural to try to hide in them.

After the judgments are over, then His glory shall fill the earth as He has said, "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). This is the glory of our Lord Jesus, whom we love. His presence shall be everywhere, and He shall be all in all. Then shall all heaven and earth sing the glad refrain, "To him be glory and dominion forever and ever. Amen"



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Bible Music, by Lulu Rumsey Wiley.

A thorough and careful study of every reference in the Bible to music, singing, etc. Based on exhaustive research and study, the book is well organized under twelve chapter heads, which give not only all the biblical references, but a discussion of the use of music, the occasions for its use, the various instruments, the minstrels of the Bible, etc. The work is well done. The Bible is dealt with intelligently and reverently. Church musicians and teachers of gospel music will find this book valuable, and it will find an appropriate place in a pastor's library.

218 pages. 5 1/4 x 7 1/4 inches. The Paabar Company, New York. \$3.00. H.L.L.

Divine Priorities, by H. A. Ironside, D.D.

This is a volume of nine selected addresses given by the well-known pastor of Moody Memorial Church, Chicago, during the momentous days through which we are passing. The book gets its title from the first sermon. Some of the chapter headings are "Fools—Wise and Otherwise"; "Building God's House"; "Should Protestantism Be Liquidated?" "Is Peter the Rock upon Which the Church Is Built?" and "Divine Healing." This book is not only filled with wholesome instruction for the Christian layman, but will be of great help to the minister who is interested in expository preaching.

104 pages. 5 x 7 1/4 inches. Fleming H. Revell Company, New York. \$1.25. P.B.F.

God's Peace Plan, by William A. Thomson.

This is a timely book. In the midst of the greatest upheaval in the world's history, it is important that men turn their eyes to God in order to gain a knowledge of His plan for the world. The consummation of this plan will be realized when Jesus Christ, the Lord from heaven, comes and reigns as the universal King. Then peace will be established, for His rule will be a righteous one, and there can be peace only when righteousness prevails.

96 pages. 4 x 6 1/2 inches. Pickering and Inglis, London. \$1.25. P.B.F.

The Common Cold, by Noah D. Fabricant, M.D.

A nose and throat specialist gives in compact and instructive form all that is known about the common cold, the affliction which annually costs America an estimated billion of dollars in forty-five million lost work days. Many of the usual remedies are useless; others are downright dangerous. Rest, warmth, and sensible diet are the essentials of alleviation of symptoms, and there is hope that science soon will find some really effective remedy. A thoroughly interesting and helpful book.

107 pages. 5 1/2 x 8 1/4 inches. Ziff-Davis Publishing Co., Chicago. \$1.50. H.L.L.

A Very Present Help, by Lt. Gen. Sir William Dobbie.

This is indeed "a tribute to the faithfulness of God." While the experiences at Malta find an effective place in this book it is primarily a choice, intelligent, and deeply spiritual presentation of the Christian faith by a man who has tried it and never found it wanting. This is a grand book to put into the hands of a sailor or soldier, and especially an officer.

94 pages. 5 1/4 x 7 1/4 inches. Zondervan

Publishing House, Grand Rapids. \$1.25. Canadian edition, Evangelical Publishers, Toronto, Ont. \$1.50. H.L.L.

Broadman Comments 1945, by W. R. White, D.D., Th.D.

A Sunday school help which aims to do the much needed job of gathering together the teaching of the whole Sunday school lesson in a brief statement centering around the printed text, with special notes, interpretation and application. The author does his work well, but this reviewer feels that there is room for further simplification. Too many Sunday school teachers are confused by the abundance of materials. The interpretations and applications are spiritual and true to God's Word.

456 pages. 4 1/4 x 7 1/2 inches. Broadman Press, Nashville. \$1.50. H.L.L.

Bible Agent in Spain, by Walter McCleary.

No one who has read *The Bible in Spain*, by George Borrow, will ever forget the experience. The thrilling exploits of this Bible agent par excellence, in his persistent attempts to introduce the Bible into that troubled land more than a hundred years ago, read like a modern novel. In *Bible Agent in Spain*, Mr. McCleary has provided us with a condensed account of Borrow's work, particularly that in Spain. And to a remarkable degree, this book has succeeded in capturing much of Borrow's own enthusiastic spirit. It is full of intense interest from start to finish. The introduction is written by Zacarias P. Carles, himself a Spaniard and former Bible Society representative in Spain.

106 pages. 5 x 7 inches. Evangelical Publishers, Toronto, Ont. \$1.25. H.R.C.

Beyond the Night, by Elmore M. McKee.

This is a series of addresses to the people of the author's parish, dealing with the problems so vitally touching the lives of multitudes today. It especially was designed to bring comfort and help to the families whose representatives are engaged in the global war. After presenting the torch of faith the author tries to present victory over disillusionment, pride, hatred, and death. While the book is interesting, the author seems to fail to see sin in the human heart and also that the mission of the church is to call out the body of Christ from the world, and not to convert the world. He seems to be liberal in his view of the Scriptures; his thinking is definitely in terms of the so-called philosophy of evolution.

243 pages, 5 x 7 1/4 inches. Charles Scribner's Sons, New York. \$2.50. P.B.F.

The American Jewish Year Book, Vol. 46.

This book covers the period of Jewish history during the year 5705, according to Jewish reckoning of years. It contains an immense amount of information, contributed by a galaxy of scholarly writers. Besides American Jewish affairs, the tragic story of Jewish suffering across the seas is related. It is a sad and heart-moving recital. The section devoted to Palestine is especially interesting.

Friends of the Jewish people, anxious to know the facts, will find this volume very informative. For instance, it gives the names of more than 2,800 Jewish servicemen decorated for bravery in action; a good showing, as the Jewish population of the United States is very much of a minority as compared with their non-Jewish fellow citizens.

620 pages. 5 x 7 1/4 inches. Jewish Publica-

tion Society of America, Philadelphia. \$3.00. M.I.R.

Did the Ax-head Swim, by John Raymond Hand.

This is a new presentation, both scientific and orderly, of the evidence for this noted miracle recorded in the Old Testament. The method employed is unique. While the author declares that he violates every recognized rule of homiletics and every law of grammar, and ignores every theological doctrine, the reader who carefully follows him will be glad for the new way in which the truth is presented.

24 pages 5 x 6 1/2 inches. Sadoe, Des Moines 1, Iowa. 25 cents. P.B.F.

War, Peace and Non-resistance, by Professor Guy F. Herschberger.

The last quarter of a century has witnessed great interest in the more religious aspect of peace and non-resistance. The author has gone thoroughly into the history of the bodies of Christians who embrace non-resistance as one of their doctrines—among them the Mennonites, Friends or Quakers, and the Church of the Brethren.

This is the most complete presentation of the subject that has yet come to our attention. Many Christians differ in their understanding of the scriptural teaching on this subject, yet all Christian leaders ought to be acquainted with it.

415 pages. 6 x 9 inches. The Herald Press, Scottdale, Pa. \$2.50. P.B.F.

Spiritual Secrets from Bishop Taylor's Smith's Bible, by Percy O. Ruoff.

The purpose of this book is to give a minute disclosure of the character and inner thoughts of a greatly beloved man of God in his own words. While a number of sketches of Bishop Taylor have appeared, this book has come from the personal handling of the Bishop's own utterances, from annotations in the margin of his Bible. The book contains much to stimulate thought, as well as furnish valuable illustrative sermonic material.

88 pages. 5 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. \$1.25. P.B.F.

Sabbath, the Day of Delight, by Abraham E. Millgram.

Ancient Israel was alone among the nations in having the institution of the Sabbath. And the scattered and landless Jews today still keep their day of rest and devotion; at least, the pious remnant among them. This book is an anthology of literary material bearing on the Sabbath, and explains one of the secrets of Jewish survival, in spite of every reason to expect the opposite. Under God, the Sabbath has kept the Jewish soul alive in the midst of unspeakably difficult circumstances.

495 pages. 6 x 8 1/4 inches. Jewish Publication Society, Philadelphia. \$3.00. M.I.R.

Light for the World's Darkness, compiled and edited by John W. Bradbury, D.D.

This volume contains the addresses given at the Second New York Conference on Prophecy in 1943. Most of the speakers were well known to the Christian public, and suggest to us the reliability of the interpretation of the Word of God in the addresses. These include Dr. William Ward Ayer, Dr. W. H. Rogers, Dr. Lewis Sperry Chafer, Dr. R. S. Beal, Dr. Howard W. Ferrin, Dr. Samuel M. Zwemer, Dr. C. Gordon Brownville, Dr. J. Palmer Muntz, Dr. H. A. Ironside. Prophecy fulfilled quickens faith, and we all have a keen interest in God's plans for the future; hence this work will be profitable to all.

254 pages. 5 1/2 x 7 1/2 inches. Loizeaux Brothers, New York. \$2.00. J.H.C.

Our Eternal Home, by J. Adamson Finlay.

War quickens interest in the life after death; therefore this book is timely. It is assuring and scriptural. Jesus' answer to the age-long question, as found in John 14, is shown to be conclusive to the trusting Christian. This passage also assures us that we shall recognize our loved ones in the "city beyond death's sea." This little volume is suitable as a gift to the bereaved.

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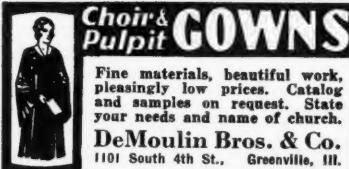


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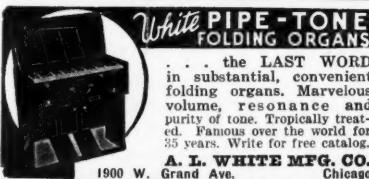
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residence and travel there. He believes that
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the war effort, and because of our relation
to postwar Europe. The volume is well
documented and objectively written.

86 pages. 5 1/2 x 8 1/4 inches. Association
Press, New York. \$1.00. J.H.C.

What Is the Gospel? by Charles
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The gospel in all its vital aspect is here
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Well illustrated with apt and telling illustrations,
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64 pages. 5 x 7 inches. The Harrison Service,
Minneapolis 8. 25 cents. N.J.S.

Getting Acquainted with Jewish
Neighbors, by Mildred Eakin.

This practical little volume seeks to
counteract the spreading virus of racial
hostility and the fallacy and conceit of
racial superiority through projects, the ob-
ject of which, in co-operation of church and
synagogue, is to seek personal ac-
quaintance with Jews, and enlightenment
concerning their religion, culture, and
idealism. It is meant chiefly for Sunday
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gained by this kind of education. The
approach and purpose, however, are purely
and only that of good will.

100 pages. 5 1/4 x 7 1/2 inches. Macmillan
Company, New York. \$1.00. N.J.S.

The Austin Boys Adrift, by Ken
Anderson.

An adventure of the Austin family
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tests the faith of even young believers. One
of the boys is taken by plane for an
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Zeros, they are brought down, and for
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without food and water.

67 pages. 5 1/2 x 8 inches. Zondervan
Publishing House, Grand Rapids. 75 cents.
N.J.S.

Bible Numerics, by Oswald Thomp-
son Allis.

Dr. Allis ably refutes the theory, more or
less held by ancient rabbis, and especially
as set forth recently by one Karl G. Sabiers,
that there is "a mysterious and marvelous
numerical pattern" in the Bible by which
its divine inspiration can be scientifically
demonstrated. Dr. Allis reveals its arbit-
rariness and inconsistencies, and the ridiculous-
ness by which it is sometimes char-
acterized.

24 pages. 5 1/4 x 7 inches. Moody Press,
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The Sugar Creek Gang Flies to
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89 pages. 5 1/4 x 7 3/4 inches. Wm. B. Eerd-
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217 pages. 5 x 7½ inches. Abingdon-Cokesbury Press, Nashville and New York. \$1.50. H.L.L.

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Little Feather at Big Bear Lake, by Bernard Palmer.

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God's Bridge, or the Story of Jin-Gi, by Tena Holkeboer.

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87 pages. 5 x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 60 cents. L.E.L.

Family Altar Stories for Children, by Ava Leach James.

The busy mother of three young children penned these twenty-one brief, practical stories "on the fly," for the purpose of making their family worship more appealing. They translate Bible truth into the children's daily lives.

29 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids. 35 cents. L.E.L.

The Little Jetts New Testament, by Wade C. Smith.

Volume II of the Little Jetts Bible is as full of action and emotion as Volume I. Composed of extracts from the New Testament, with the artist's famous stick figures alongside the text, they are intended to arouse interest in the stories, and to send the reader to the Bible for the full account. They do not attempt to portray biblical customs and background, but to reflect universal truth as acted out in the life of a person.

232 pages. 5½ x 8½ inches. W. A. Wilde Company, Boston. \$1.50. L.E.L.

The Relevance of the Bible, by H. H. Rowley.

The purpose of the author is to show the relevance of the Bible for today. And since Christ, as the perfect revelation of God, is the crown and consummation of the Bible, then He also is relevant to the need of the world today. This study of the Bible and its application to life today is made under such subject headings as "The Changing Emphasis in Biblical Studies" (italics ours), "The Inspiration," "Unity," "Use of the Bible," "The God of the Bible," "Sin" and "The Person and Work of Christ."

There are many profound and inspiring thoughts, but the author's views will scarcely satisfy the thoroughgoing conservative. Certainly this statement would not, "All that we learn of God in the Old Testament that is not in harmony with the revelation given in Christ is not of God." As if there were such lack of harmony! The author also rejects the truth that the

death of Christ satisfied divine justice. 192 pages. 5½ x 7½ inches. Macmillan Company, New York. \$1.75. N.J.S.

Only a Servant, by Kristina Roy, translated by Charles uLkesh.

This is the story of a faithful young servant of God who voluntarily undertook a journey of thousands of miles to his old homeland in Europe to carry out a promise to a dying friend to reach an aged grandfather, a Jew, with the gospel. The story of how in accomplishing that task he also sowed the light and love of the gospel everywhere about him is appealingly told.

64 pages. 5½ x 7½ inches. Charles Lukesh, Institute Book Nook, Box 1617, Denver. Paper, 35 cents. N.J.S.

Twentieth Century Reformation, by Carl McIntire.

In this book the author deals with two union movements in the Protestant Church of today, that of the Federal Council of the Churches of Christ in America, seeking to unite all Protestant denominations upon the basis of the loosest possible platform, and the American Council of Christian Churches, whose desire is to unite true believers in a fellowship separate from the other organization.

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220 pages. 5 1/2 x 8 inches. Christian Beacon Press, Collingswood, N.J. \$1.50. K.S.W.

Builders of a New Africa, by Nan F. Weeks.

A compilation of biographical sketches of five outstanding missionary pioneers who served under the Southern Baptist Board. The ministries considered extend from 1849 to 1944, and include the well known names of Bowen, David, Lumbley,

MacLean, and Green, all of whom labored on the Nigerian field. These sturdy pioneers were men and women of unusual caliber and fineness of spirit, who, by the grace of God, left behind a heritage that should be jealously preserved and shared with the oncoming generation.

134 pages. 5 x 7 1/4 inches. Broadman Press, Nashville. Paper, 50 cents. W.H.H.

The Life of Saint Paul, the Greatest Missionary, by W. Arndt, D.D., Ph.D. 109 pages. 5x7 1-2 inches. Concordia Publishing House, St. Louis. 25 cents.

Instructor's Guide for The Life of St. Paul, by Dr. Arndt. \$1.00.

Test Sheets (also enrollment card) for *The Life of Saint Paul*, by Dr. Arndt. 10 cents.

This book with helps for study and teaching prepared for the Concordia Teacher Training Series by the professor of New Testament Interpretation at Concordia Seminary, St. Louis, forms a real contribution to its field. The materials must be seen to be appreciated. The Instructors Guide and Test Sheets lift the work out of the usual level of study course books and put it in a class by itself. W.W.F.

Germany's Stepchildren, by Solomon Liptzin.

This book, which has high literary value, and which is richly illustrated, is one to grip the heart. It tells the story of a number of prominent Jews who helped to make Germany, the land of their birth, great by their genius, but whom that country refused even ordinary human rights, on account of their racial origin. The tragedy of their lives is considered in the light of philosophy and psychology. But it is clear that the writer, with all his scholarship, does not know the divine clue to the problem of the Jew. He leaves the question unsolved. The confusion in the mind of a high-souled son of Israel, who loves his native land with a burning passion, and who wants to escape Jewish associations, but does not know Him in whom the story of Israel finds its crown and consummation, is indeed acute. There is no escape from the reproach attached to his people for a Jew, even by his becoming gentilized, culturally, socially, and religiously. He is still a part of a nation suffering under divine government, and his peace lies in bowing to this fact, and not kicking against it, as Daniel found when a captive in Babylon. The book should be read and pondered by every one who desires to know intelligently how the finest minds in Israel feel about modern anti-Semitism, shutting out as they do the light of the revelation which the Old and New Testaments afford on this sinister phenomenon.

298 pages. 6 x 8 3/4 inches. Jewish Publication Society of America, Philadelphia. \$3.00. M.I.R.

Behold the Man, edited by Ralph J. Woods.

This is an anthology of opinions expressed by men of all times, and of all philosophical and religious persuasions concerning Jesus Christ. They include the opinions of atheists, agnostics, philosophers, Jews, Roman Catholics, liberals and conservatives, grouped under the headings Man, God, Messiah, Reformer, Prophet, and Teacher. The book has value to the minister as a reference volume; reading it is rather depressing. The clearest testimonies to Christ came from the Catholics, the conservatives among the Protestants being only meagerly represented. Many more of the faithful and choice tributes to our Lord should have been included in such a volume.

565 pages. 5 1/2 x 8 inches. Macmillan Company, New York. \$3.00. H.L.L.

Golden Vessels, by Ruth Stull.

This is the second edition of a trilogy of missionary messages by one who has served as a missionary in South America, and is much in demand as a speaker for missionary meetings here at home.

48 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 35 cents. H.R.C.



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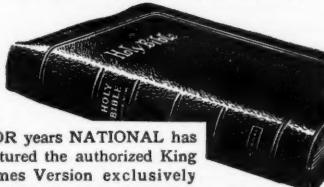
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This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.

❖ NEW MEMBER OF EXTENSION STAFF

A. H. Stewart, Bible teacher and evangelist, has recently become a member of the Institute Extension staff. Mr. Stewart is known from coast to coast, having conducted meetings or appeared in Bible conferences in every state except Texas, as well as in every province of Canada. Before leaving his pastoral work for the evangelistic and Bible conference field, he was pastor of the Union Tabernacle, Racine, Wis., for ten years, conducting a successful daily radio program.

Mr. Stewart has written many tracts which have wide distribution, as well as a number of books on gospel themes.

FACULTY AND STAFF ENGAGEMENTS

Dr. William Culbertson, May 6, Wheaton Bible Church, Wheaton, Ill.

Dr. Warren Filkin, May 5, Youth for Christ, Kokomo, Ind.; May 26, Fundamental Young People's Fellowship, Jackson, Mich.

Dr. P. B. Fitzwater, May 20, 21, Englewood Presbyterian Church, Chicago, Ill.

Wendell P. Loveless, May 6, Wheaton Bible Church, Wheaton, Ill.

Dr. Harold L. Lundquist, May 6, Illinois Park Chapel, Elgin, Ill.

N. J. Stone, May 25-27, Englewood Presbyterian Church, Chicago, Ill.

Institute conferences are being held May 13-20, in Calvary Baptist Church, New York, N.Y.; Hawthorne Gospel Church, Hawthorne, N.J.; First Baptist Church, Hackensack, N.J.; Cranford Gospel Tabernacle, Cranford, N.J.; Brookdale Baptist Church, Bloomfield, N.J. Among the speakers are Dr. William Culbertson, Dr. Wilbur M. Smith, and Dr. Warren Filkin.

FROM FIELDS AFAR

J. Pearl Hiles '40, has been transferred from Bongondza Hospital to a primitive dispensary in Maganga in the Belgian Congo, where she is ninety miles from the nearest state doctor, and without a missionary doctor in the entire area.

Ione Reed '35, arrived in New York last

December, following a five-month trip which brought her home from the Belgian Congo.

Hubert D. Reynhout '34, and Mrs. Reynhout (Doris R. Rogers '34), are hoping to return from South India with their six children this year. Besides the regular preaching and personal work, they report that in the past eight and a half years they have sold 169 Bibles, 746 New Testaments, and 27,917 Scripture portions. They have distributed approximately 200,000 tracts and conducted sixty-two radio broadcasts.

Ivy E. Craig '19, is principal of the Chikore (Southern Rhodesia) Central School which has a staff of fourteen, including four Europeans and ten Africans.

Jesse A. Warnken '29, and Mrs. Warnken (Alice Thurston '30), are rejoicing in God's goodness in bringing them home from their field in French Equatorial Africa. Although it took them seven weeks to make the trip, they actually traveled only nine days.

WITH THE ARMED FORCES

Eugene Couture '43, was reported missing in action in Germany, Dec. 16.

A/C Ronald Stafford '43, is in training at the Naval Air Station in Norman, Okla.

Pvt. Harry Fox '39, at a Marine Air Base in Columbia, S.C., is leading a group of three hundred servicemen, whose purpose it is to win their buddies to Christ.

Pvt. Bessie Loraine Tollberg '43, wife of S2/c Maynard William Tollberg '38, who lost his life in action off Guadalcanal while serving in the Navy, is a member of the WAC Detachment at the navigation air base of the AAF Training Command at Hondo, Tex. She recently attended commissioning ceremonies for the *U.S.S. Tollberg*, a vessel named in honor of her husband, at Boston, Mass.

STUDENTS OF OTHER DAYS

John Imrie '16, has been helping pastors in Canadian churches in evangelistic meetings. He is living at 107 Nepean St., Ottawa, Ont., and anticipates continued usefulness in the field of evangelism.

Thomas A. Woods '05, of Iroquois, Ont., suffered from a paralytic stroke in October, 1943, and severe eye trouble in June, 1944. He is able to read only a little now with one eye. In spite of the fact that he is confined to his bed half of the time, his heart is rejoicing in the Lord because of the opportunity to spend much time in prayer.

Edward N. Rogers '40, after a ministry of fifteen months in Albion, Ill., accepted the call of the Carondelet Baptist Church in St. Louis, Mo. He left his church in Albion debt free after having led it in a building program. Mr. Rogers has also led the singing in numerous meetings, including the Hyman Appelman campaign

last September.

Paul H. Smith '40, and Mrs. Smith '40, are doing mission work in Buckhorn, Perry County, Ky., in connection with the Scripture Memory Mountain Mission work. They report rich blessings from God upon their Bible club work with the children, as well as upon their ministry among older people. Also associated with them is E. Joyce Garrett '40, Hazard, Ky., who reports that she is able to reach the hearts of many school children in Perry and Letcher Counties in Kentucky through gospel songs which she introduces with her accordion. Other former students of M.B.I. working with the Scripture Memory Mountain Mission are Clayton Hull '37, Lois Gross '33, Irma C. Gaffney '31, Evelyn Barton '38, and Ruth B. Achey '31, all of Emma, Ky., and Minnie Joy '39, of Incline, Ky.

Fred A. Fels '38, who graduated from King's College and Eastern Baptist Seminary, was called to the Clinton Baptist Church, Clinton, N.J. He and his wife are still looking forward to foreign missionary service.

Emil B. Elbe '41, and his wife (Wilna J. Weir '42) are now working with the Hebrew Christian Society in Cleveland, Ohio. They anticipate going to Uruguay, S. Amer., under the Hebrew Christian Alliance this spring.

Frank Fisher '32, and his wife (Gladys B. Bierma '33) are rejoicing in the blessing of God upon their work in Hampton, S.C., where he has been pastor of the Baptist church for almost three years. He has taken moving pictures of life in the Baptist Children's Home.

Dwight G. Duer '43, pastor in Lodi, Ind., writes of the blessing of God upon the State Pastors' Conference of the Regular Baptist Churches in January, and upon his work in Lodi. His church entertained the conference, when plans were formulated for promoting home missions in Indiana.

Robert W. Fischer '44, has been instrumental in starting a city-wide youth rally in Pontiac, Mich.

Pieter Smit '32, reports the addition of sixty-two members to the First Baptist Church, Marshalltown, Iowa, where he has served as pastor since last May. He and Mrs. Smit (Katherine Borchardt '32) left many friends in Lorraine, Kan., where he had the joy of building a new church costing \$80,000, all of which was paid before he left. During those ten years, the church averaged two dollars for missions for every dollar spent for local expenses. In one year the membership of 350 gave more than \$19,000 to missions. Since going to Marshalltown, Dr. Smit has started both midweek and Sunday evening services, which are now the largest in the city. He is leading his men in a campaign of friendly visitation evangelism.

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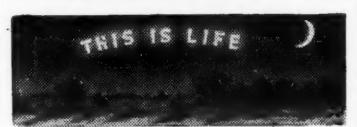
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Paul C. Guiley '31, and Mrs. Guiley (Viola Newcomb '31), returned to the United States in January after serving as missionaries in Matto Grosso, Brazil, since 1933. They are located in Missouri, where Mr. Guiley is field secretary of the Rural Bible Crusade.

William Hendricks '43, who visited the Institute during Founder's Week Conference, writes that **Mrs. Hendricks (Naomi Collins '43),** is remaining at the home of her father at Cedar Lake, Ind., where she must take a complete rest. Mr. Hendricks is now being assisted in Child Evangelism work in public schools in Mississippi and Louisiana by **M. Eugene Stevens '45.**

Dorothea Hulpe '31, arrived in New York last February, after spending four and a half years in Africa. Her address is 3909 Swiss Ave., Dallas 4, Tex.

BIRTHS

To **Samuel R. McDill '40,** and **Mrs. McDill (Lois Tatter '41),** a daughter, Laurel Ruth, Jan. 24, at Chicago, Ill.

To **John S. Ironside '41,** and **Mrs. Ironside '41,** a daughter, Martha Bernice, Mar. 1, at Chicago, Ill.

To **Oliver M. Thomson '29,** and **Mrs. Thomson (Dorothy Higgins '29),** a daughter, Mary Bone, Dec. 9, at Brazil, S. Amer.

To **Robert C. Overfelt '37,** and **Mrs. Overfelt,** a son, David Andrew, Feb. 28, at Terre Haute, Ind.

To **William Stuckey '34,** and **Mrs. Stuckey '33,** a son, Joel Andrew, Mar. 13, at Peoria, Ill.

To Arthur E. Lundahl and **Mrs. Lundahl (Ruth E. Fechner '39),** a daughter, Sharon Ruth, Sept. 26, at Chicago, Ill.

To **C. John Buffam '37,** and **Mrs. Buffam (Eunice E. Scott '38),** a son, David John, Dec. 26, in Bombay, India.

To **Robert S. Brown and Mrs. Brown (May L. Sundell '38),** a son, Robert Sundell, Feb. 1, at Omaha, Neb.

MARRIAGES

James E. Lucas '42, and Alice Van Stee '42, Oct. 20, at Kano, Nigeria.

Lauren W. Gerber '44, and June Randolph, Jan. 11, at Tampico, Ill.

Marvin F. Bowen '40, and Shirley Mae Jones '43, Nov. 16, at Chicago, Ill.

Charles Y. Furness and Margaret S. Sutherland '41, Feb. 23, at Newark, N.J.

Clark David Benson '37, and Laura Prim, Mar. 8, at San Pedro Sula, Honduras, Cent. Amer.

DEATHS

Mrs. W. Cameron Townsend (Elvira Malmstrom '16) departed to be with Christ on Christmas Eve, 1944, at Glendale, Calif. She had been a missionary in Latin America for twenty-seven years.

Raymond E. Hubacher '42, was killed when his ship blew up while loading explosives at Guadalcanal, Jan. 29. He entered the Coast Guard in 1942 and served on the Great Lakes; then he was stationed in Chicago for a few months. He left San Francisco for sea duty in 1943, and served on a liberty ship in the Southwest Pacific until his home call.

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NEW SCHEDULE

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Your attention is called to the many revisions in the May programs listed below. Are you one of the many letter-week writers who said that *Question and Answer Time* based on the Word of God is your favorite program? In the new schedule the Tuesday 4:05 P.M. and Friday 10:30 A.M. broadcasts are henceforth to be known as *The Question Box*.

New Programs

Would you like to hear stories about the awards made to wartime heroes from your own locality—accounts of bravery on the battlefronts and outstanding accomplishments of the servicemen you know? Listen to *Our Boys*, a fifteen-minute program Mondays and Fridays at 3:30 P.M. The script is written and presented by Robert Russell, new Institute announcer and producer, formerly with CBS in St. Louis and New York.

Do you enjoy the old-time melodies, such as "Love's Old Sweet Song" and "In the Gloaming"? Tune in for *Old Favorites*, 9:45 A.M. on Wednesdays.

Time Changes

In response to listeners' requests, the

WMBI—Sunday, 8:00 A.M. to 8:00 P.M.
Weekdays, 6:00 A.M. to 8:00 P.M.

American Challenge, The	M.	9:30 A.M.*
Angelus Trio	Sun.	6:00 P.M.
Beyond Victory	M.	12:30 P.M.
Bread of Life	Weekdays	9:00 A.M.*
Chapel Service	M.	8:15 A.M.*
Chats from a Minister's Library	Sat.	1:00 P.M.
Cheer Up	F.	9:45 A.M.*
Child Evangelism Fellowship	W.	10:30 A.M.
Chorus Time	Tue. to F.	10:15 A.M.
Continued Story Reading	Tue. to F.	11:30 A.M.
Editor Speaks, The	Sun.	1:00 P.M.
Evening Meditation	Sun., M., W., F., Sat.	7:00 P.M.
Evensong	Tue. to Sat.	8:05 P.M.†
Family Circle	W.	3:30 P.M.
For Women Only	W.	6:30 P.M.
Friday Morning Songsters	F.	11:00 A.M.
From a City Tower	M., W., F.	2:15 P.M.
Gems of Melody	Weekdays	5:30 P.M.
Gloria Trio	Sun.	10:30 A.M.
Golden Nuggets	Tue.	3:30 P.M.
Good News	Sun.	10:00 A.M.
Gospel in Music	M. to F.	3:00 P.M.
Grace Notes	M., Tue., Th., Fr., Sat.	7:30 P.M.
Greek Word Studies	Th.	9:30 A.M.*
Haven of Rest	W.	7:30 P.M., Sat.
Hebrew Christian Broadcast	F.	4:15 P.M.
Heroes of the Cross	Tue.	7:00 P.M.
Home Hour	W.	10:45 A.M.
Hymns for the Home	M. to F.	3:45 P.M.
Hymn Sing	M. to F.	12:15 P.M.
Hymns You Love to Sing	W.	4:30 P.M.
Keyboard Harmonies	M., F.	4:05 P.M.
K.Y.B. Club	Sun.	2:00 P.M.

*WMBI only
†WDLM only

Christian serial story *No. 9 Elm Street* will again be broadcast at 6:15 P.M. instead of 5:00 P.M., on Tuesdays, Thursdays, and Saturdays, as well as at 10:15 A.M. on Mondays, Wednesdays, and Fridays.

The *Child Evangelism Fellowship* program begins at 10:30 A.M. Wednesdays, and is followed by the *Home Hour* at 10:45 A.M.

Southland Songs, so enthusiastically received on Mondays at 4:30, now occupies the 3:00 P.M. spot on Sunday afternoons.

Servicemen's Center Echoes, conducted by Harry G. Saulnier, of the Pacific Garden Mission, is increased to twenty-five minutes—4:05 to 4:30 P.M. Wednesdays.

Returning to the Air

Family Circle—members of the Institute family, not regularly heard on the air, appear at 3:30 P.M. on Wednesdays.

Heroes of the Cross—biographical interpretations of great characters of the Christian Church, narrated by Dr. E. M. Harrison, Tuesdays at 7:00 P.M.

Morning Clock—full hour of music and timely thoughts, 6:00 to 7:00 A.M., weekdays.

Odz-n-Enz—scrapbook clippings of prose and poetry, presented by Wendell P. Loveless, Tuesdays and Fridays at 9:30 A.M.

Student Pulpit—short messages by M.B.I. students in the Pastors Course, Saturdays 4:30 P.M.

Going into effect May 1, the new summer schedule will be followed until

September 30. If you would like a complete printed schedule, address your request to WMBI-WDLM, 153 Institute Place, Chicago 10, Ill.

RADIO SCHOOL OF THE BIBLE

Classes offered for the twelve-week spring session of Radio School of the Bible are as follows:

Tuesdays, 10:30 A.M., Harold L. Lundquist, *International Sunday School Lesson*.

Tuesdays, 2:30 P.M., Robert Parsons, *Texts of Texts*.

Wednesdays, 2:30 P.M., Phyllis J. Roberts, *Christian Pedagogy*.

Thursdays, 2:30 P.M., J. A. Springer, *Lessons in the Book of Genesis*.

Fridays, 2:30 P.M., Kenneth S. Wuest, *Book of Leviticus*.

ETHER ECHOES

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Prayer Circle	Weekdays, 10:00 A.M.
Question Box	Tue., 4:05 P.M.; F., 10:30 A.M.
Quiet Hour	Sun., 7:30 P.M.; Tue., 11:00 A.M.
Radio School of the Bible	Tue. to F., 2:30 P.M.
Rainbow Trio	Sat., 10:15 A.M.
Religious News	M. to F., 2:05 P.M.
Sacred Song	Weekdays, 12:45 P.M.
Sacred Varieties	M., W., F., 6:15 P.M.
Saturday Songsters	Sat., 3:15 P.M.
Scandinavian Service	Th., 4:05 P.M.
Shut-in Program	M., 10:30 A.M.
Singing Strings	Sat., 3:30 P.M.
Sketch in Monologue	W., 9:30 A.M.*
Solo Time	Sun., 9:00 A.M.; weekdays, 8:45 A.M.*
Stringtime for Boys and Girls	Tue., Th., Sat., 5:00 P.M.
Southland Songs	Sun., 3:00 P.M.; M., 7:15 P.M.
Storytime for Boys and Girls	W., Th., F., 12:30 P.M.
Strings and Voices	Sun., 3:30 P.M.
String Trio	Sun., 1:15 P.M.
Student Pulpit	Sat., 4:30 P.M.
Sunday Morning Service	Sun., 11:00 A.M.
Sunday School Lesson	Tue., 10:30 A.M.
Sunday Sketch	Sun., 9:15 A.M.
Teen Age Bible Study	Sun., 3:15 P.M.
Tract League	Sat., 1:45 P.M.
Treble Harmonies	Tue., Th., Sat., 5:15 P.M.
Two Violins	Tue., Th., 4:30 P.M.
Voice by Verse	M. to F., 1:45 P.M.
Voice of Calvary	Sun., 1:30 P.M.
Voice of Novachord	M., 6:45 P.M.
Wake Up, America	Sun., 10:30 A.M.
World-Wide Missions	Th., 10:15 A.M.
Young People's Hour	Sun., 4:00 P.M.
Your Church School	Sat., 11:30 A.M.

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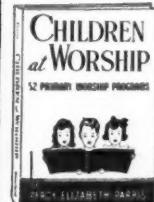
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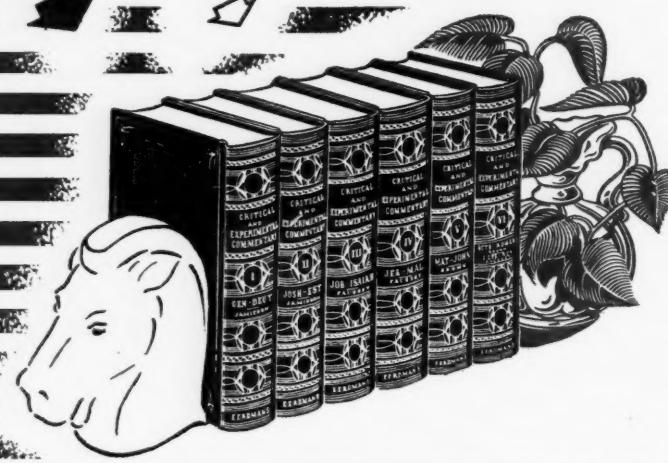
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